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# THE EPISTLE OF ST. PAUL TO THE ROMANS

BY HENRY D. F. STILBORN, D.D.



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# THE EPISTLE OF ST. PAUL TO THE ROMANS

Explained by

PROF. F. W. STELLHORN, D. D.

Dean of the Lutheran Theological Seminary  
Capital University, Columbus, Ohio



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*To my Students,  
past and present.*

*The Author.*





## FOREWORD.

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THIS commentary on St. Paul's Epistle to the Romans may be said to appear in a second edition, enlarged and improved. In the years 1899 and 1900 the author published in *The Columbus Theological Magazine* a series of articles under the title "The Epistle of St. Paul to the Romans briefly explained." In the beginning the intention was simply to give a summary explanation of the different chapters of the book without any exegetical notes. In this shape the first chapters were treated. Then, at the suggestion of some interested readers, a number of notes were added; finally all the notes were given that seemed necessary for the full understanding of the sacred text both as to the original language and the theological contents. The author being repeatedly requested by several of his former students to publish some of his exegetical work, he concluded to complete and revise his explanation of the Epistle to the Romans and offer it to the public in general and to his students in particular, the Publication Board of our Synod having decided to publish it. So the reader finds in this volume, first, a "Summary Explanation" of the different sections of the Epistle, secondly, exegetical notes intended to prove the correctness of that explanation and to develop it more fully. Wherever it seemed necessary the original text is cited and explained; very often literal translations take its place, no attempt being made to burden the reader with

unnecessary philological lore. The basis of the Summary Explanation and the Notes is the Original Text as given in the modern critical edition of the Greek New Testament. Wherever these present important variant readings these are briefly discussed, the reasons being given for their adoption or rejection. The best commentaries were compared from the beginning of the work; in the completion and final revision especially those of Zahn and Kühl were consulted, having been published in later years.

So the reader will find this work to be a practical commentary, based on the original text, trying to furnish all the information necessary for the proper understanding of it, both linguistically and doctrinally; but no more. It is simply meant to be a reliable assistant of theological students and practical pastors; and we hope they will be able to recognize it as such. If the Lord in his grace grants the realization of this hope we are fully rewarded for our labor.

Thanks are due our esteemed colleague Prof. C. Ackermann and student of Theology E. Armbruster for valuable assistance rendered in getting the book through the press.

THE AUTHOR.

*Lutheran Seminary, Capital University,  
Pentecost, 1918.*



## INTRODUCTORY REMARKS.

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THE AUTHOR of this Epistle, as shown not only by the very beginning but the entire contents, is *Paul*, of whose life and work the Acts of the Apostles in their second half give us a vivid description. Tradition, too, is unanimous with regard to the authorship; and not even modern criticism, with only one or two solitary exceptions, has dared to call it in question.

Παῦλος, the Greek form for the common Latin name Paulus, is doubtless the Roman name given the boy by his father, a Roman citizen (Acts 22, 25 sqq.), in addition to his Hebrew name לִינְוִי, in the Greek form Σαούλ (Acts 9, 4), or usually Σαῦλος (Acts 7, 58).<sup>\*</sup> The Hebrew name, meaning "the one prayed for," may have been given him by his pious father because it especially fitted the case, or in commemoration of the first king of Israel, and the only one of the tribe of Benjamin (1 Sam. 10, 17 sqq.), to which tribe also this family belonged (Rom. 11, 1). His parents lived in Tarsus in Cilicia (Acts 22, 3), but were genuine Jews, so that he could call himself a "Hebrew of Hebrews" (Phil. 3, 5), and he was educated, as the son of a Pharisee (Acts 23, 6), in the strict tenets of

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<sup>\*</sup>That at that time it was not unusual for a Jew to have a Latin name together with his Hebrew name, we see from Acts 1, 23; 12, 12. When a Jew was a Roman citizen it doubtless was the rule. In the intercourse with heathen the Roman name would be used (comp. Acts 13, 9 and all the Epistles of St. Paul), while among the Jews it would be the Hebrew name (comp. Acts 15, 14).

this Jewish tendency, consequently as an ardent enemy of the followers of Jesus (Acts 22, 3 sqq.). Having witnessed with delight the murder of the protomartyr Stephen (Acts 8, 1), he persecuted Christians of both sexes in the most violent manner. His bloodthirsty expedition to Damascus, however, proved to be the last one of this description, he being suddenly stopped in his mad career by the visible appearance of Jesus and converted to become the principal Apostle of Him whom, in His disciples, he so far had so pertinaciously persecuted (Acts 9, 1 sqq. and parallel passages). He was to be especially the Apostle of the heathen nations (Acts 9, 15; comp. Gal. 2, 9). His conversion most likely took place in the year 35. Having preached the Gospel in Damascus, Arabia and no doubt also in his native city and country, whither he had to flee to escape the murderous intentions of the Jews (Acts 9, 22-30; Gal. 1, 17), he from about A. D. 46 to 59 made the three great missionary tours described in Acts from chapter 13 on. After a captivity of two years in Caesarea (59-61) and a perilous voyage to Rome (61-62) he was kept in prison at Rome for another two years (62-64), awaiting the judgment of the emperor to whom he as a Roman citizen had appealed his case (comp. Acts 24, 27; 25, 12; 28, 30). That his plan to preach the Gospel also in Spain (Rom. 15, 22 sqq.) was realized, so that he was released from his first Roman captivity and could enter upon a fourth missionary tour, is, according to apparently trustworthy tradition, to be assumed, as also that after a second captivity at Rome he died a martyr's death about A. D. 67.

THE ROMAN CONGREGATION, to whom the Epistle is addressed, did not owe its *origin* to the immediate

activity of any Apostle. Later tradition, indeed, beginning with Dionysius of Corinth (A. D. 170), ascribes its foundation to *Peter*. But no trace of this is found in the Acts; nor in Paul's Epistles. And whilst an argument based upon the silence of a document regarding a certain event is not always conclusive, here it is so of necessity. If Peter had founded the congregation at Rome, Paul would not even have written this Epistle at all, since it was his maxim, as that of the Apostles in general, *not to preach the Gospel where Christ was already named*, so that he might not build upon another man's foundation (Rom. 15, 20). Least of all could he have written what he did write in 1, 5. 6. 11-13; 15, 22 sqq., looking upon the congregation at Rome as belonging to his territory, and longing for many years to come to them, to comfort and to strengthen them. And if Peter had been connected with the congregation at Rome, or had even, as Roman tradition affirms, been bishop of that part of the Church for years, Paul certainly would have mentioned his name, both in this letter to Rome and in the letters from Rome that he wrote when a prisoner there. Nothing has ever been adduced, or can be adduced, to invalidate this argument. The Church at Rome, not founded by an Apostle, perhaps owed its first origin to those "sojourners from Rome," Acts 2, 10, that were eye and ear witnesses of the outpouring of the Holy Ghost at the first Christian Pentecost. The communication between Rome, then the capital of the world, and Palestine was certainly such that it would be something marvellous if the Gospel had not been brought there at an early date. — Naturally, the first members of the congregation are supposed to have been of Jewish origin; but



the fact that Paul, the Apostle of the Gentiles, claims them as belonging to his territory (1, 5. 6. 13; 11, 13; 15, 15. 16; 16, 4; comp. Gal. 2, 7 sqq.), shows that, when this Epistle was written, the bulk consisted of Gentile Christians. This is also to be gathered from the contents of the Epistle.

THE OBJECT of the Epistle is stated by Paul himself (1, 11-15; 15, 22-32); it was to announce his coming to Rome, and to prepare the congregation there to become the suitable basis for carrying the Gospel westward, and hence to supply what the congregation, because of its origin, lacked in the knowledge of saving truth. Thus this Epistle is the most systematic and complete of all the Epistles of St. Paul: a presentation of the divine counsel of grace and salvation in its universality, being intended and necessary for Jews and heathen alike; and at the same time a vindication of Paul's ministry and work, as well as a warning against the danger of Judaizing teachers (16, 17 sqq.).

THE DATE AND PLACE of the composition of this Epistle can be gathered from Acts 20, 2. 3; Rom. 16, 1. 2. 23; 1 Cor. 1, 14: it took place during Paul's stay at Corinth in the winter of A. D. 58-59; when navigation, stopped in winter, opened again so that both Phœbe and Paul could think of leaving soon.

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## I. INTRODUCTION: 1, 1-17.

### a. Salutation: 1, 1-7.

#### SUMMARY EXPLANATION.

According to Greek and Roman fashion the writer of the Epistle introduces himself by name, wishing joy and happiness to those whom he addresses. Paul, however, always enlarges and amplifies, and christianizes the customary form, as also the introductions of his other Epistles show; but nowhere does he do this to such an extent as in this case, where he has to introduce himself, explaining his office, and his authority to address them. As Apostle of the Gentiles he uses, here as elsewhere, his Roman name, Paul (Acts 13, 9), designating himself the *bond-servant* of *Christ*, the Messiah that has appeared in the person of *Jesus*, the Son of Mary, since he, not only in common with every Christian but also by virtue of his special office, is devoted, soul and body, to his Master's service, and entirely dependent on Him. Then he also mentions the special office that has been conferred upon him by a legitimate call, viz., that of an *Apostle* (Matt. 10, 2), a man specially selected to bring the glad tidings of a God-sent Savior to sin-lost men (1; comp. Acts 9, 15); tidings whose saving contents God already in the Old Testament had announced through inspired writings of His prophets (2). Glad tidings these are, since they speak of His only Son who, indeed, has become a true man (Heb. 2, 14), a descendant of David (3; Luke 1, 27. 32; 3, 23 sqq.; 18,

38), but at the same time has a superhuman, essentially-holy, Spirit-nature, according to which He is the majestic, almighty Son of God, solemnly proclaimed as such by His resurrection from the dead, this divine proof of His being what He claimed to be (John 2, 18. 19), and at the same time the earnest of our own happy resurrection, He being Jesus in whom the Messiah has appeared, the Deliverer of the human race from the power of Satan, sin, and death (4; comp. 1 Cor. 15, 12 sqq.). And this divine-human Redeemer it is that has given Paul grace in general and in particular the office of an Apostle to labor among the Gentiles, to cause them to submit to faith in Christ as the ruling principle of their life, and thus to promote the honor and glory of Him who has revealed Himself as our Savior (5). And since the Roman Christians in their majority also had belonged to these Gentiles, having by the Gospel been called out of their former idolatry and made the happy subjects of Jesus the Messiah (6), Paul had not simply the right, but also the duty of doing what he could to bring them the Gospel more fully; and hence he addressed this Epistle to them. In the very beginning now he wishes them, and all of them, being by faith partakers of God's unspeakable love to all men, and being made holy by receiving the holiness and righteousness of Christ offered in the Gospel call, first, *grace*, the foundation and source of every good gift, and secondly, *peace*, peace with God and, as a necessary result, true happiness and welfare in every direction (Luke 1, 79; John 14, 27). And this grace and peace proceeds from God, who in Christ has become our Father, and from Christ Himself, who, appearing in Jesus of Nazareth, by His vicarious life, suffering, and death redeemed us

from sin and the power of Satan and thus made us His own blessed property. Thus God the Father and the Lord Jesus Christ are equally the source of our salvation and all that pertains to it (7).

## NOTES: I, I-7.

Verses 1-7. The salutation, according to the usual Greek (and also Latin) form, would read: Παῦλος πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ χαίρειν. The predicate to be supplied in order to have a complete sentence would be λέγει or εὔχεται, the whole sentence meaning: "Paul wishes all those that are in Rome wellbeing." Paul, however, never uses this simple form in his Epistles; but we find it in Acts 23, 26 and, though somewhat amplified, Acts 15, 23 and James 1, 1. Paul, owing to the manifold additions that he joins to the three parts of the salutation, retains only the first two terms, the subject denoting the writer and corresponding to our subscription, and the indirect object, corresponding to our address, in their usual form, and expresses the third term, the greeting proper (the infinitive of the usual form), by a separate sentence having for its subject the noun χάρις, derived from that infinitive and denoting *grace* as the foundation of all spiritual wellbeing. In the first sentence, here vv. 1-7a, the predicate γράφει is to be supplied, in the second, here 7b, εἴη or ἔστω.

V. I. Δοῦλος, derived from δέω, to bind, means a person that is bound to another, one who is not his own master, is altogether subject to the will and rule of his master, a bondman, a slave, but can be rendered by the more euphonious term servant. Ἰησοῦς is the Greek form of the Hebrew proper noun יְהוֹשֻׁעַ (Ex. 17, 9 sqq.), later abbreviated יֵשׁוּעַ (Neh. 8, 17), and

means "the Lord is helper." The two persons that bore this name in the Old Testament, Joshua, the assistant and afterwards the successor of Moses (Num. 27, 18-23), who brought the people of Israel into the promised land, and Jeshua the high priest who together with Zerubbabel led the Jews out of the Babylonish captivity back into Palestine (Ezra 3, 2-9), were types of Jesus the Christ, men by and through whom the Lord helped, whilst Jesus is Himself the Lord that helps, namely, men from sin and its dire consequences. *Χριστός* is the literal translation of the Hebrew *מָשִׁיחַ* which means "the anointed," and is the official name or title of our Savior. As prophets (I Kings 19, 16), priests (Ex. 28, 41), and kings (I Sam. 9, 16) among the people of Israel were anointed with holy oil unto their office, so our Savior has been anointed and consecrated to His threefold office of Prophet, High Priest, and King with the Holy Ghost (Acts 10, 38). Whenever these two names of our Savior occur together the second is in apposition to the first: the term Jesus Christ speaks of Jesus, the son of Mary, who is the Christ or Messiah; Christ Jesus speaks of the Christ, or Messiah, who has appeared in Jesus, the son of Mary. So the general meaning is the same, but the viewpoint is different. *Ἀπόστολος*: in the strictest sense, called by Christ Himself (Acts 9, 15 sq., comp. I Cor. 9, 1). *Ἀφωρισμένος*: "separated," namely, from other men, set apart, given a special office, that of preaching the Gospel. That is his state and condition (part. perf.). "Gospel of God": that God Himself sent, preaching it through men. The two nouns need no article, since there is only one Gospel and one God; moreover "Gospel" without the article may, as often in similar cases, accentuate the quality: "good tidings" it is.

V. 2. The relative pronoun *ὃ*, of course, refers to *εὐαγγέλιον* and means here the contents of the Gospel (comp. Gal. 1, 11 sqq.). A "prophet" is a person who before others, or publicly, says, or announces (*προ-φημι*), what has been revealed to him, in meaning identical with the Hebrew *נָבִיא*. The idea of predicting is not found in the word itself, but may be implied by the context. "Holy writings," without the article, though special writings are meant, in order to emphasize the quality: they are writings that are holy, stand in the most intimate relation to God, come from Him.

V. 3. "Concerning his son" is to be construed with "Gospel." His Son is the main contents, the all-absorbing burden of this Gospel. He is "*the* Son," not one of many, as believers in Christ are called sons and children of God (for example, Rom. 8, 14 sqq.); He is the essential, only-begotten Son of God. "Born of the seed of David": hence, since, according to Matt. 1, 18 sqq. and Luke 1, 34 sqq., Jesus had no human father, His mother Mary must be a descendant of David, and in Luke 3, 23 sqq. her genealogy must be found, as also a careful examination of that passage shows (comp. especially *C. F. Keil's* excellent Commentary on Luke). "According to flesh": *σάρξ*, the LXX translation of the Hebrew *בָּשָׂר*, means in the first place flesh in the usual sense, then also the body to a great extent consisting of flesh, and then also man, whose distinctive characteristic in comparison with all other rational beings known to us (God and angels) is his having flesh or a body. Here, as also in John 1, 14, it cannot connote the idea of sinfulness, which as a rule it does include, denoting man as he is since the fall (Rom. 3, 23) with the exception of Jesus only (2 Cor. 5, 21).



V. 4. Τοῦ ὀρισθέντος — νεκρῶν is evidently the counterpart of the preceding τοῦ γενομένου — κατὰ σάρκα, added to this without a conjunction in order to emphasize it as the other side of the Son of God that dare not be neglected. Ὅριζω can mean to determine, destine, appoint, declare. Ἐν δυνάμει qualifies υἱοῦ θεοῦ. Christ always was Son of God, even in His deepest humiliation, though then He appeared in the weakness of the flesh (2 Cor. 13, 4), and not "in power"; but by His resurrection He was appointed and declared to be what formerly, in the state of exinanition or humiliation, as a rule He had not seemed to be, Son of God in power, almighty Son of God. That appointment or declaration proved Him to be such and in so far was a divine proclamation. As κατά, corresponding with the same preposition in the preceding verse, proves, πνεῦμα stands here in contrast with σάρξ, denoting the other side of the person of the Son of God, and therefore cannot mean the Holy Spirit, the third person of the Godhead, the πνεῦμα ἅγιον. The genitive ἀγιοσύνης is the genitive of quality. Because He had such a spirit, a spirit of holiness in the highest sense of the term, "constituting the unique nature of the Son of God" (*Weiss*), He could be appointed and declared the Son of God in power. If He had simply had "flesh," had simply been a man, such an appointment and declaration could never have taken place. Thus "spirit of holiness," though a different expression, in reality denotes the divine nature of Christ. Ἐξ can have a temporal meaning (since) and a causal one (in consequence of, by); here the latter fits best. "A resurrection of the dead" (the plural νεκροί often also with classical writers without the article) cannot be identical in sense with resur-

rection *from* (ἐκ) the dead, but says that in and with the resurrection of Christ the resurrection in general is guaranteed and proved (1 Cor. 15, 12 sqq.). Ἰησοῦ κτλ. is in apposition to τοῦ υἱοῦ αὐτοῦ, stating in which historical person He appeared and in what relation He stands to Paul and his fellow-Christians (comp. δοῦλος in v. 1). Because Jesus in reality is the Christ, the Savior of the human race promised and sent by God Himself, He could not but be raised from the death that He suffered for our salvation, and hence He is "our Lord."

V. 5. Having described the principal contents of the Gospel Paul now states more fully what in v. 1 he had said concerning himself, connecting what he has to say with the words immediately preceding: the exalted Messiah, his Lord, has made him what he is. Δι' οὗ: "through whom," by whose activity (διὰ, as far as the matter itself is concerned, can mean the same thing as ὑπό, only the point of view being different; it does not necessarily include that somebody else is the principal author and the person mentioned only the instrument that he uses). "We received": who is meant by the plural? The opinion of commentators is divided, some taking the plural to be the plural of the writer denoting only himself, others understanding it as referring to Paul and his colaborers. It cannot be denied that Paul sometimes uses the plural of himself only, as in Rom. 3, 7-8; 1 Cor. 9, 11 sqq.; 2 Cor. 1, 12 sqq.; but we think that it should be assumed only where the text compels us to do so. In the passage before us this is the case, as the context shows: any other Apostle is excluded by the expression ἐν . . . ἔθνεσιν in this same verse; and the word ἀποστολήν here ex-

cludes any assistant of Paul. "For obedience of faith": what genitive is πίστewς? It can be the genitive of apposition; then it would mean that faith itself is obedience, an obedience to the norm and rule that God Himself has laid down for man's salvation, namely, the Gospel; but it can also be the objective genitive, denoting that faith itself is the norm or rule that must be obeyed or followed. We prefer the latter explanation because of Acts 6, 7 where we find the expression "to obey the faith." Ἐν πᾶσιν τοῖς ἔθνεσιν: ἔθνη with classical writers meant nations, as it also has this signification in the New Testament, e. g., Matt. 28, 19, and the singular is even used of the people of Israel (Luke 7, 5; 23, 2, etc.); but as a rule in the New Testament, as in the LXX, ἔθνη, the Greek equivalent of the Hebrew עַמִּים, means Gentiles or heathen. And in this signification Paul uses it when speaking of his office as an Apostle (Gal. 2, 7 sqq.). Ὑπέρ in behalf of, for the benefit of. Ὁνομα: the self-revelation (of Jesus Christ), He Himself as He has revealed Himself. The three prepositional clauses introduced by εἰς, ἐν and ὑπέρ are to be connected with the sentence: "we have received grace and apostleship."

V. 6. "Among whom are also you": also this shows that ἔθνη here means heathen; for there was no occasion to say that the Romans belonged to the nations in general. Ἰησοῦ Χριστοῦ is the gen. poss.: by and through the call that had been effective, in other words by conversion or regeneration, they had become subjects of Christ.

V. 7. Πᾶσιν: also those who were not, as the majority was, of heathen, but of Jewish descent. "Beloved of (by) God," belonging to Him as His beloved children. "Called saints": by the call, the preached and accepted Gospel, they had been made holy, had become separated

from the world and come into intimate communion with God.

**b. Introduction Proper and Theme: 1, 8-17.**

SUMMARY EXPLANATION.

In the first place Paul, as is his wont (comp. 1 Cor. 1, 4 sqq.; 2 Cor. 1, 3 sqq.; Eph. 1, 3 sqq., etc.), thanks God for what He has done for his readers, thus rendering unto God what is due Him, and at the same time predisposing his readers to giving heed to what he has to say. He gives thanks to *his* God, to that God whose happy child and faithful servant he is. He gives thanks through Jesus the Messiah without whose mediation nothing on our part, not even our prayers, can be acceptable to God, as we also, as a rule, acknowledge in our prayers. And he gives thanks for all of his readers, being happy that he knows of no one whom he need except. The subject and cause of his thanksgiving is that their faith in Christ, as manifested by their whole life, was spoken of everywhere, intelligence of anything remarkable spreading from Rome, the capital of the world, to every part of it (8). And this he can in truth say of himself, since that God in whose service in spreading the Gospel of Christ he is with his whole heart is his witness how unceasingly he remembers them, always in his prayers asking God whether it be not His will to grant him at last the good fortune of meeting them (9. 10). For he has a longing to see them, in order to be of some service to them in ministering to their spiritual wants, so that they may be strengthened in their faith (11) and he at the same time may also be benefitted by being comforted and encouraged together with them in their midst by the exercise of their common



faith toward each other (12). But he wants his beloved fellow-Christians to know that he not simply has a longing to see them, but often already had formed the purpose to follow out his desire, in order that, as Apostle of the Gentiles, he might prove himself a successful worker also among them, being of some use and help to them towards gaining the heavenly goal; that, however, he could not carry out his purpose because of the more urgent need of preaching the Gospel to those who as yet did not hear it at all (13; comp. 15, 22, 23). Considering himself under obligation, by virtue of his office, to preach the Gospel to all classes of men, especially the Gentiles, whether they enjoy the benefits of Greek language and culture, or not, whether they belong to the educated, or not (14): so far as his willingness is concerned there is nothing to prevent him from performing his office also at Rome (15). For not even there, at the capital of the world with all its splendor, riches, and learning, will he be ashamed of the Gospel, since it contains and offers what infinitely surpasses all earthly treasures, the grace of God and the merits of Christ, and hence, as a means of divine grace, can do what no man or creature, but only God, is able to do, namely, save man eternally; and it can save every man, if he simply by faith receives what is offered him gratuitously, whatever his condition otherwise may be, whether by natural descent he be a member of the Old Testament people of God, to whom Christ was promised and sent in the first place, or not (16). For in it, and in it alone, that righteousness is revealed and offered that, because of God's holiness and righteousness, every man must possess who wants to be saved: a righteousness that is God's only since God alone can bestow it upon man, and that He sent

His Son to acquire for all men; a righteousness that on the part of man requires nothing but faith, faith in Christ and His merits to receive it, faith that is wrought by the very Gospel that reveals that righteousness, as already the Old Testament teaches (Hab. 2, 4; comp. Gal. 3, 11; Heb. 10, 38) that righteousness and life are only by faith in the grace of God (17).—The last two verses (16, 17) state the main THEME of this Epistle.

NOTES: I, 8-17.

V. 8. Πρῶτον μὲν is not followed by an ἔπειτα δέ or any similar expression, which shows that not an enumeration of different points is intended but simply an emphatic statement: "first of all," "before everything else." "My God": "my" is added to show that what Paul thanks for is of special interest to him. "Through Jesus Christ": without His redemptive work there would not be any reason to thank God in this respect, nor could anything that man would do, not even prayer and thanksgiving, be pleasing to God. Hence this formula has always been used as an essential part of Christian prayer. That Jesus, the son of Mary, is the promised Christ or Messiah, and in faith is accepted as such, makes prayer acceptable to God. "Your faith": faith is that which makes a man a Christian; everything else is of importance only in so far as it is a fruit and manifestation of faith. "Is being spoken of in the whole world": if anything unusual would take place in Rome, then the capital of the world, it was sure to spread into all the parts of the world. Of course, the expression "in the whole world" is a hyperbolic one, but one that would be used and understood by everybody; and the Bible speaks as men as a rule do. But the inspired character of the

Bible shows itself also in this that it contains no hyperbolic expression that in itself is misleading.

V. 9. "For my witness is God": a witness, and the best witness a man could introduce, Paul presents to prove that he, a person who so far had not stood in any personal relation to the Christians at Rome, took such an interest in them. His witness is God whose servant he is, not only in the external work of preaching, but also in his spirit, his regenerated heart (John 3, 6), performing his work in prayerful communion with God. His spirit is the internal sphere in which his activity moves, the "Gospel" is the external sphere; that is his never-neglected calling to spread the Gospel. It is the glad tidings sent by God concerning "his son," namely, that He became man and as our substitute lived, suffered, and died for us to obtain for us forgiveness of sins, life, and salvation. "Of his son" is the objective genitive (comp. v. 3). Ὡς is best taken in its first signification: "how," though it can also have the meaning "that."

V. 10. Πάντοτε κτλ. should be separated from the preceding words by a comma and be connected with δεόμενος, since it has about the same meaning as ἀδιαλείπτως in the antecedent clause and hence there would in a manner be a repetition of the adverb. Ἐπί: during, in. Προσευχῶν is the general term: "prayer," denoting the devout attitude of the heart and body in addressing God. Δεόμενος: "petitioning," expresses the idea that he asks God for what he needs (comp. 1 Tim. 2, 1). Εἰ πως expresses uncertainty, leaving it to God. Ἦδη ποτέ: "now at last," manifests the longing desire that has been dwelling in his breast for a long time. Εὐοδόομαι (εὖ and ὁδός) to be brought on a good way; here figuratively, "to have the good fortune." "In the will of God"

everything rests, is dependent on it, and without His will Paul would not do or have anything.

V. 11. *Μεταδῶ*: communicate something that one possesses. *Τι* gets some emphasis by being separated from its noun: "at least some, a little." *Χάρισμα*, related to *χάρις*, "gracious gift"; the furtherance and growth in Christian faith and life is a gracious as well as it is "spiritual" gift, pertaining to a regenerated man.

V. 12. "But this is, or, means": not so much a correction of what has been said as a supplementary addition. *Συνπαρακληθῆναι* is best made dependent on *εἰς* (τό), this being most natural, and not on *ἐπιποθῶ*. *Παρακαλῶ* means to "call to one's side," for different purposes, e. g., to encourage, admonish, comfort. *Ἐν ὑμῖν* "in your midst, among you," not being absent. "Through the faith in one another": by our mutual faith. "Mutual" the faith is called, instead of "common," because the influence and working of the faith of one party upon that of the other is to be emphasized. "Yours and mine" is added to emphasize the oneness of the faith in both parties. Christain modesty moves the Apostle to place "yours" first.

V. 13. "But I do not want you to be ignorant, not to know": a formula used by Paul to introduce something that should not be overlooked; comp. II, 25. "Brethren" will believe what he says, and recognize his love. "And I was prevented up to the present time" is a sort of parenthesis. "In order that I might have (at least) some fruit": comparing himself with a husbandman, meaning the result of his work as a preacher of the Gospel in their midst. "Also among you as also": an idiomatic Greek expression; in English as in German we leave out the second *καί*. "Among the rest of the Gentiles": the Romans in their majority belonging to this class of men as to their descent.



V. 14. "Greeks and barbarians": the Greek division of mankind as to culture, the Greeks being those conversant with Greek language and culture, barbarians all those with whom this was not the case. The following words: "wise and foolish" are an explanatory apposition (comp. I Cor. 1, 22). Thus it is Paul's duty as an Apostle to preach the Gospel also to the Romans if an opportunity offered, the Romans belonging to the Greeks and wise, as this letter, being written in the Greek language, proves. The article is omitted before the four nouns since the quality is to be emphasized: men that are Greeks and barbarians, wise and foolish. The term "foolish" here of course is meant in the same sense as barbarians or non-Greeks.

V. 15. Οὕτως: "under these circumstances, things being thus," namely, as just represented. The next four words, τὸ κατ' ἐμὲ πρόθυμον can be taken together as one conception: "the readiness as to me" = my readiness, namely, exists (ἐστίν). But the first three words can also be regarded as the subject of the fourth as its predicate, which would mean: "that which refers to me" = as far as I am concerned, there is (ἐστίν being again supplied) "readiness." The latter construction would seem to be the more natural one. "Also to you at Rome," this city being one of the foremost seats of culture and whatever is connected with it.

V. 16. "For a power of God it is": a "power," hence can do something; "of God," hence can do what no other power can do. "Unto salvation": σωτηρία, derived from the verb σώζω, has in the first place a negative notion, meaning "deliverance," in a connection like this, from sin and all its consequences, death and damnation; but the negative implies also a positive, the opposite of

death, life and salvation. This, then, the Gospel, the glad tidings of the Redeemer, being a "power," coming from "God," can do, deliver from all the misery of fallen humanity and bestow never-ending bliss. This power it always is, objectively, whether a man accepts it or not; but a man can only experience and enjoy this power when he accepts it by faith, when it becomes his subjectively. And then it performs its salutary work upon him, to whatever division of mankind he may belong, whether he be a member of the Old Testament people of God, to whom the Gospel was given first, a Jew, or a heathen, the division of the human race from the religious standpoint of the Jews.

V. 17. "Righteousness" is that which man lacks since the fall, and to this lack all his misery is attributable. Man does not even know where that righteousness can be gotten, and the Gospel is the very means of showing him this righteousness: "in it it is being revealed." It is a "righteousness of God." So it belongs to God, comes from Him, is offered and bestowed by Him; we cannot get it anywhere else. A righteousness of God it is, being revealed in the Gospel and thus making this Gospel a power of God unto salvation. This revelation of the righteousness of God is to be found nowhere but in the Gospel, being the most important and characteristic part of the Gospel. Then it cannot be the essential, inherent righteousness of God according to which He treats every being as it deserves. That righteousness of God is known without the Gospel, is known by men who never heard the Gospel, being revealed by the Law, even by the natural law that every man has in his heart by nature (Rom. 2, 15), and it can also be gathered from God's government of the world. And from this attribute of God sin-

ful men could never get what they first of all need, forgiveness of sin, but rather eternal punishment, as conscience tells every man. If the revelation of this righteousness of God were the characteristic nature of the Gospel it could never be a power of God unto salvation. But just as the Gospel is a power of God not in the sense of His inherent, essential power but as a power coming from God, so also the righteousness of God here spoken of is not His inherent, essential attribute but a righteousness coming from Him. And it is a righteousness intended for man, to be bestowed upon him so as to make him righteous, as the citation from the Old Testament clearly shows. It is the same righteousness spoken of more in detail in Rom. 3, 21-24, and in Phil. 3, 9 called ἡ ἐκ θεοῦ: the righteousness that has its source in God, comes from Him. All these passages also show that not a righteousness is meant that has its seat in man, being worked in him by God, since it stands in contrast to man's own righteousness that is obtained by the fulfilment of the Law or the performance of good works. Such a righteousness, moreover, would not be revealed in the Gospel but in the Law. "Out of faith unto faith" according to position is to be construed with the verb "is being revealed." The righteousness meant here is not produced by the Gospel, it exists by itself, but is revealed in the Gospel. As Rom. 3, 21 sqq. and other passages show it exists in Christ Jesus, being acquired through His redemptive work. But we would not know of its existence and nature if it were not revealed in the Gospel. Objectively it exists and its revelation is to be found in the Gospel, but no man finds it there and appropriates it without faith. The subjective appropriation of the objective revelation can only be made by faith,

has its only source in faith. That is meant by saying that the revelation takes place ἐκ πίστεως: "out of faith, in consequence of faith." But the revelation of the righteousness of God in the Gospel also takes place εἰς πίστιν: "unto faith"; its object and purpose is faith; the faith which alone can accept it is also wrought by it, cannot be had in any different way. Thus faith is all that is required on the part of man, and since man does not have that faith himself and cannot get it by any exertion of his own, the Gospel which offers the righteousness of God to him also works faith, the only means to receive and enjoy it, in him. As *von Hofmann* so well puts it, "neither before nor after the reception of the righteousness of God anything else is required of us but faith, no legal work before in order to receive it, as 3, 27 sqq. states, or afterwards to supplement it, as is eliminated by 10, 1 sqq." This divine truth is revealed already in one of the Gospel promises of the Old Testament in order to make salvation possible also for the people of God living in those times. This passage is found in Hab. 2, 4, cited in the New Testament also in Gal. 3, 11 and Heb. 10, 38. The correct translation of both the original Hebrew text and the New Testament citations is: "The righteous will live by (his) faith." "By faith" is to be connected with the verb "will live," not with the noun "the righteous," which in Greek would demand the repetition of the article before the abverbial clause. Only the man that is righteous shall live, be in blessed communion with the holy and righteous God; but he can acquire this life only by faith, not by any works of his. Of course it stands to reason that, if such is the case, that which truly makes a man righteous can be faith only.

## **II. DOCTRINAL PART: 1, 18-11, 36.**

### **A. ALL MEN STAND IN NEED OF THE RIGHTEOUSNESS OF GOD, OR JUSTIFICATION: 1, 18-3, 20.**

#### **a. The Gentiles Stand in Need of It: 1, 18-32.**

#### **SUMMARY EXPLANATION.**

Without the revelation of the righteousness of God in and by the Gospel there is only another, a terrible, revelation, namely, that of the wrath, the holy displeasure and righteous vengeance, of God, the Almighty Ruler of the universe. This wrath, revealed in manifold punishments (comp. vv. 24 sqq.), is directed against, and extends over, all the sins of men that by a life in unrighteousness keep back from exerting itself, render ineffective, the knowledge of God that they have by nature, whether these sins be directed against God immediately, or against men (18). Such a knowledge of God every man has, also the heathen, because God has revealed Himself to every one as far as He is known, and can be known, by nature, aside from supernatural, miraculous revelation (19). To be sure, His essence with its various attributes in itself is invisible; but since the creation of the world it can be seen clearly, being perceived and gathered from His manifold works. And this is the case not only with regard to His eternal, never-changing, power in the midst of ever-recurring changes in all that surrounds us, but also with regard to His divine, superhuman nature in general: reason, contemplating the works of creation, cannot but draw the conclusion that there is in existence not simply an eternal power but also



a supreme rational Being wisely wielding this power. Where a man has not this knowledge, he has lost it by hardening himself against manifest truth; for it was given every man by nature, so that he might seek to know more of that Supreme Being (Acts 17, 27), or, in case he did not make the proper use of this light of nature, have no excuse (20). For, if he act as the heathen have done, he acts contrary to the knowledge of God given by nature, and hence is inexcusable. The heathen, indeed, though originally, by inheritance from Adam, having that knowledge of God, neither in general duly honored Him nor even in particular thanked Him for the manifold blessings received; but, as a punishment for their reckless conduct, they lost themselves in vain, deceitful notions concerning God, and their senseless heart, rejecting the true knowledge of God, became more and more the prey of the prince of darkness (21; comp. Eph. 4, 18). Thus, glorying in their supposed wisdom, they became ever more foolish (22), as is seen especially in their stupid idolatry, which consisted in exchanging the worship of the majestic, eternal God for that of supposed gods that were held to have the likeness of, or to dwell in, frail, mortal men or even animals of various kinds (23). And their punishment was that God, whom they thus dishonored, in just and holy anger withdrew from them His grace, so that, following the vile lusts of their corrupt hearts, they fell into uncleanness of the grossest kind, and thus their own bodies were dishonored (24). For they were men that exchanged the true God, as revealed to them by nature, for false, fictitious gods, and gave the honor and service due to the ever-to-be-praised Creator of the universe to things created, as the heavenly bodies, the elements, eminent men, and the like (25).

For this unnatural religious perversion, God gave them up to unnatural moral perversion, a depraved religion being always followed by depraved morals: in their vile, shameful passions women, naturally the more modest sex, as well as men exchanged the natural use of sex, in married life, to an unnatural one, committing moral atrocities that we dare not even mention, thus deservedly harvesting in the moral field the seed sown in the religious (26. 27). And, in general, the heathen, not deeming the true God worthy to be possessed in true, living knowledge, He, in just retribution, gave them up into an unworthy mind, to do things that they themselves knew not to be becoming and proper (28). For their whole life, in thoughts and desires, words, and deeds, was devoted to sin in the most various forms, directed against God and men, their fellowmen in general and even those that ought to be the object of special love and affection (29-31). And thus they acted, although by their conscience (2, 15) they knew full well the just decision of God that those who practice such things have nothing else to expect but death in its various forms, separation from God, the only source of true life and happiness, in time and eternity; and still they did not merely do this themselves, "under the pressure of temptation and in the heat of passion," but even coolly and deliberately approved it in others — the very depth of moral depravation (32).

NOTES: I, 18-32.

V. 18. *Τάρα*: a proof that the righteousness of God must be revealed if man is to live and be saved. "Is being revealed": in the present, during the whole existence of this world of sin. The "wrath of God" is the necessary reaction of His holiness and righteousness against the transgression of His will. "From heaven": the seat

of His throne; to be connected with "is being revealed." The wrath of God in its perfect, unalterable form will be revealed at the last judgment; but as an admonition and a solemn warning this wrath is already being revealed before this by what is described in vv. 24 sqq., namely, that because of the wilful idolatry of man he is permitted to fall into ever deeper sin and shame. This, of course, does not exclude the different punishments of God that in the government of this world befall whole nations as well as special individuals on account of their sins, and that also come from heaven, are ordained by God Himself. "Ungodliness and unrighteousness": irreligiousness and immorality, the latter not to be referred exclusively to man's conduct towards his fellowman. "Of men": a general expression, but here denoting men that have their knowledge of God and His will only in so far as they are men, that is, by nature, not by special revelation, hence in contrast to the Jews the Gentiles or heathen. They are then further described by a participle with the article as being men that, though having "the truth," "held it back," checked, repressed it, "in unrighteousness." The signification here given to *κατεχόντων* is evidently the one intended. As vv. 24 sqq. show, ever deeper immorality is the natural consequence and punishment of irreligiousness or desertion of the true knowledge of God; but on the other hand wilful immorality blunts the sense for religious truth and gradually, in a greater or lesser degree, brings about the loss of it.

V. 19. *Γνωστόν* means as well that which is known as that which can be known; here both significations can be applied. "In them": in their consciousness and heart; this fits better here than the translation: "in their midst, amongst them," which grammatically is just as possible.

"God" Himself is the one who revealed it to them; thus they surely have it.

V. 20. "The things of him that are unseen" are His divine attributes that constitute His essence or nature, make Him what He is. These "are clearly seen": they cannot be seen by the eye of our body, because God is a spirit; but they can be seen, and clearly seen, by the eye of human reason, "being perceived (by the mind) by the works" of creation. "Not only his eternal power," though that is the divine attribute that in the first place is manifested by the works of creation; but also others can be gathered from the works of creation, for example, wisdom, kindness. Back of these superhuman, divine attributes there must be a superhuman, divine essence or personality; that is also a necessary postulate of reason given man by his creation. "So that they should be inexcusable": that, of course, is not the first and primary purpose for which God gave man His natural revelation, but a secondary one, showing that it is not the fault of God and His creation if man does not properly recognize and serve Him.

V. 21. In a manner going back to v. 18, the Apostle shows by the origin and history of heathenism that man is inexcusable. "Though they had come to know (the true) God," by the natural knowledge given them in and by creation. "Not as God," as a being that is God (without the article to emphasize the quality), did they "glorify" Him, give Him the glory that belongs to Him and is due Him because He is God. "Or," on the other hand, something that they surely should not have forgotten, since that is the simple duty of everyone that receives benefactions as they in abundance are given every man by creation. "They became vain," the passive

form seems to indicate that as a punishment of their impious conduct God permitted them to become vain, that is, to get into a state and condition in which they missed what every man is striving for, happiness and blessedness, a gracious God.

V. 22. "Asserting, claiming, boasting, to be wise": a characteristic of the ancient heathen (I Cor. I, 22).

V. 23. Ἡλλαξαν ἐν ὁμοιώματι is a Hebraism, ἐν standing for כְּ, "For a likeness of a picture of corruptible man": ὁμοίωμα is that which has been made like or similar: the picture, likeness; here it is the picture that the heathen had made for themselves of God, the model after which they looked for something in creation that would be like unto it and in so far could be regarded as a likeness (εἰκὼν) of God, or the imaginary gods. "Of a man": as the Greeks, Romans, and also the Germans; "of birds, etc.": among the Egyptians (Ibis, Apis, serpents) and other nations.

V. 24. "Wherefore he gave them over, delivered them": God was not simply passive, not hindering what could not be avoided; but He permitted it as a deserved punishment. "In the lusts of their hearts," not "into": this was the condition in which they were in consequence of their impious, irreligious conduct. "Uncleanness": in general, every transgression and sin that defiles a man in the sight of God; as the following words show, here especially gross transgressions of the sixth commandment. "So that their bodies should (or, would) be dishonored," taking εἰς with the infinitive as denoting purpose or also result, both being applicable in this connection. The genitive could also be construed with the noun ἀκαθαρσία: "the uncleanness of being dishonored"; but the former understanding is the more natural one. "In them": in



themselves, their own bodies. By sins of unchastity a man sins against his own body, dishonors it (I Cor. 6, 18).

V. 25. *Οἱτινες*, not simply the relative *οἱ*: "they that" = since they, giving a further reason for what is stated in the preceding verse and hence continuing and amplifying the reason given in v. 23, showing the depth of sin into which the heathen fell, not simply going to the utmost limit of folly but even disgracing and dishonoring God. The concluding words of this verse, containing a solemn doxology, prevent us from looking upon it as the protasis to which v. 26 would be the apodosis. V. 26 rather continues and amplifies v. 24, stands to it in the same relation in which v. 25 stands to v. 23, picturing the depth of uncleanness to which God, as a veritable punishment of the grievous sin described in v. 25, permitted men to sink. "The truth of God" here is not the truthfulness of God but the true essence, nature and character of that being that really is God = the true God, and consequently "the lie" denotes the direct opposite, namely, that which falsely is claimed to occupy the place of God, the imaginary, false gods. *Μεταλλάσσω* here has the same construction as the simple verb in v. 23. The preposition *παρά* has the fundamental signification "by the side of"; then it also means "in preference to," "rather than," "instead of." Here these latter significations evidently hold good. What an abomination it is in the eyes of Paul to worship and in general to serve the thing that has been created in place of the being to which it owes its existence he expresses by the doxology he adds and which he solemnly concludes by the Hebrew Amen (comp. Psalm 41, 13).

V. 26. "Passions of dishonor": these passions, according to the literal meaning of this expression as also to that of the Greek equivalent (πάθος from πάσχω), made them their slaves whose dominion and bondage they had to "suffer"; and they are passions of which every decent man should be ashamed. "Their females," as in the following verse "the males," instead of "their women" and "the men," because the sex is to be emphasized as that which was so shamefully abused. "The natural use," namely, of the other sex. Here the verb μεταλλάσσω is followed by the preposition εἰς, having the same meaning as ἐν in the preceding verse = for. "Against nature": the one ordained by God as the natural one. Ancient writers repeatedly mention this unnatural abuse of sexuality on the part of women, calling it "the Lesbian crime."

V. 27. "And in a similar manner also": τέ corresponding with τέ in the preceding verse, the literal translation of both being "as well . . . as," or "on the one hand . . . on the other." Ἀφέντες: "having abandoned," set aside. "Burned in their lust, evil desire, towards one another." The literal translation would be: "they were burned," indicating the power this lust had over them. "Men with" (lit. "on") "men committing the (well-known) indecency." This is the unnatural crime, called pederasty, so frequent with Greeks and Romans, expressly forbidden in Lev. 18, 22. Ἀντιμισθίαν: "reward, recompense" for something that has been done, here in the sense of punishment. "Of their error": according to the whole context their wilful departure from the service of the true God, the most grievous error man can commit. Ἦν ἔδει, supply ἀπολαμβάνειν: "which it was necessary" to receive, namely, according to the holiness

and righteousness of God. "In themselves": in their own persons, their own bodies. Ἀπολαμβάνειν, to receive as their due (ἀπό). This reward or punishment was the shameless unchastity which they practised, as in this whole section the immorality found with the heathen is described as the punishment for their godlessness.

V. 28. "And just as" introduces the correlation between sin and punishment, the latter necessarily following the former as its cause. This section adds another description of the sinful conduct of the heathen and its adequate result. The conduct and the result are essentially the same as in the preceding section, but are viewed from a different angle. The sin is here described as consisting in this that they did "not regard as proper to have (and retain) the (true) God in correct knowledge," in that knowledge which man originally had by creation and which was handed down by the first men to their descendants. The condign punishment was that God permitted them more and more to lapse into a "mind that cannot be approved," is altogether rejectable. We note the paronomasia: they did not "approve" of what they should have approved, hence they were given over into a mind that cannot be "approved." The character of this mind was "to do those things that are not proper."

Vv. 29 sqq. In the following verses what they did, or rather what their moral state and condition was from which as a source their sinful conduct flowed, is depicted in a long catalogue of sins (comp. 2 Cor. 12, 20; Gal. 5, 19 sqq.; 1 Tim. 1, 9 sqq.; 2 Tim. 3, 2 sqq.). The Apostle here gives an extended list of the various sins following the religious aberration in order to show that not only the transgressions of the sixth commandment described in the preceding verses are the punishment that

has befallen man in consequence of his rejection of the true God. Manifold sins are found in its wake. These are arranged here not so much as to their interrelation as to the form of the words expressing them. Four nouns with the ending *ία* open the catalogue, four adjectives beginning with *ἀ* privativum close it: *φθόνου* and *φόνου*, *ἀσυνέτους* and *ἀσυνθέτους* are put together because of the similar sound, though a connection in meaning can also be found here. There are four groups: the first consists of four nouns dependent on the participle *πεπληρωμένους*, the second of five nouns governed by the adjective *μεστούς*; the third has only eight nouns, two with their modifiers, and the fourth four adjectives. Of course all these sins hang together and form one sinful mass; their enumeration without strict logical coherence depicts their manifold appearance in human life. All the expressions denoting these sins are given in the accusative case, being in conformity with *αὐτούς*, which is also to be supplied with *ποιεῖν* (v. 28).

V. 29. "Having been filled (with) and now being full (of)" (part. perf.). *Ἀδικία* is the most general term: condition and conduct that is in opposition to that which is the norm: unrighteousness. *Πονηρία* is more active, hurtful to others = malice, *κακία* the simple opposite to good. The five sins expressed by the nouns dependent on *μεστούς* evidently are related to each other: "envy, murder, strife, deceit, malignity (lit. bad character)," the one leading to the other.

V. 30. The third group, being the most numerous, can in a manner be shortened without materially changing the sense, by joining two consecutive expressions of the first six, as proposed by *von Hofmann*, adopted by *Zahn* and sanctioned by *Kühl*. The translation then

would be: "slandering whisperers, insolent (persons) hated by God, overbearing boasters." Then the only signification elsewhere found of *θεοστυγείς*, "hated by God," can also be retained here, whilst if the word is taken by itself it would hardly fit in the class of sins denoted by all the other expressions. "Whisperers," in contradistinction to "slanders," denotes those that suggest evil things in a whisper whilst "slanders" would do that more openly. "Inventors of evil things" to be done to their fellowmen, not being satisfied with those already in common use.

V. 31. "Without understanding," as every man should have and follow it, and therefore "opposed to making a covenant or treaty" or "apt to break it," either of which can be the meaning of *ἀσυνθέτους*, "of faithless irreliability" (from *συντίθημι*). "Without natural affection" as to be had and expected between parents and children; such will also be "without pity" in their intercourse with other people.

V. 32. "Being such men that they." "Though they have come to know the righteous judgment, decision, of (the true) God," such a one as must be presupposed with a being that really is God. This self-evident norm and rule of God man has come to know by the natural revelation given him in creation. "Death" the separation of that which belongs together, as man and God, body and soul, hence the wages of sin to their fullest extent. The concluding words show the utter moral depravity of man who has rejected God, though he still has a knowledge as to religious and moral matters (comp. v. 18). *Πράσσειν* to do continually, practice; *ποιεῖν* simply to do, bring about: obstinate malefactors are even condoned and applauded.

**b. Also the Jews stand in Need of the Righteousness of God: 2, 1-3, 20.**

- 1. The Jews are Sinners just as well as the Gentiles, and hence also subject to the Wrath and Punishment of God: 2, 1-10.**

SUMMARY EXPLANATION.

If the heathen, notwithstanding their ignorance and blindness, deserved as it is, are without excuse for their transgression of the will of God, certainly men that have a better knowledge and show this by judging the conduct of the heathen, cannot lay claim to any excuse, if they also sin. And this was the case with the Jews, possessing, as they did, the supernatural revelation given through Moses: they especially were given to judging and even despising others who did not enjoy the same privileges and blessings. By judging men of an entirely different condition they in reality condemned themselves, since they likewise were transgressors of the divine will, though not always in the same, gross and coarse, form (1). And they, as well as Paul, knew that the judgment of God is always based, not upon appearances and pretences, but upon the true facts, and hence must condemn those that themselves live in sin, however much they may talk about, and judge, the sins of others (2). And, hence, if a Jew expected to be the very person that would escape the judgment of God, because he judged others, though he was a transgressor as well, he was certainly greatly mistaken (3); just as he would be mistaken if he supposed that the unspeakable kindness, patience, and long-suffering of God over against his sins, enjoyed up to the present time, could be regarded as sanctioning his sinful life and shielding him from the judgment to come, since that would be despising that



kindness which is intended to lead a man to see his own unworthiness and hence to turn to God in true repentance (4). A man that would lay such a deceptive unction to his soul would, by thus hardening his heart against the love of God and remaining in his impenitent condition, at last find a treasure awaiting him entirely different from the riches of divine kindness and patience enjoyed formerly, a treasure gathered by himself and for himself: on the day of final judgment when the holy wrath of God against all sin and iniquity, and His righteous judgment with regard to all men will be fully revealed, wrath and punishment will be his lot (5). For then God, whose dealings with men here on earth we very often cannot understand, will give to every one his dues, according to his works (6): eternal life and happiness to those who, in the way appointed by God Himself, by His grace and power accepted in true faith patiently continuing in a life devoted to His service, strive for glory and honor and immortality (7); but to those whose very nature is selfishness, careless of God's will and the neighbor's needs, and who, therefore, disregard the truth revealed by God and become obedient servants of unrighteousness (comp. 1, 18), the fullest measure of His holy wrath (8). This general rule applies both to the Jews and to the Gentiles, not only to the latter, but also to the former; yea, to the former in the first place, since they were the covenant people of the Old Testament to whom Christ and salvation was promised and sent in the first place (9. 10; comp. Luke 12, 47. 48).

NOTES: 2, 1-10.

V. 1. "Wherefore": on account of what has been stated in vv. 28-32 of the preceding chapter as to the

condition of the heathen. "Inexcusable art thou, every man that judgest": this evidently begins another train of thought. This appears already in the change of the third person to the second; then also from this that judging is spoken of, something entirely different from the approval mentioned in 1, 32. As in 1, 18 "men" in general were named and then in the following verses it became evident that those men that had no supernatural revelation, the heathen, were meant especially, so here also the general term "man" is used, but what follows shows that what is said concerning him applies in a special sense to those that because of their better knowledge were especially apt to do what is mentioned, to judge others, the Jews. Ἐν ᾧ can be an abbreviated expression for ἐν τούτῳ ἐν ᾧ: "in that in which," as also for ἐν τούτῳ ὅτι: "in this that." Both explanations make good sense; perhaps the first is preferable: in that point or action in which thou passest a judgment on thy fellowman. Ἐν denotes the sphere in which the judgment takes place; we can render it by "concerning." So when passing a judgment concerning the action of our neighbor by stating that according to the judgment of God it is right or wrong, we pass judgment on ourselves, as the Jews did when they judged the moral actions of the heathen; and this judgment will be a condemnatory one, since the one that judges commits the same transgressions of the will of God as the one whom he judges, namely, in essence if not in form and detail.

V. 2. Here the reading best supported by the manuscripts and best fitting the context is δέ, not γάρ. The latter would presuppose that the judgment of man referred to in v. 1 is in accordance with the judgment of God, is simply an anticipation of His ultimate judgment

that closes the whole matter. Δέ simply adds something, and here something that is of the utmost importance: the judgment of God. That is sure to come, and it will be entirely in accordance with the facts. "We know," the Apostle says, including his readers of whom the Jews were those to whom it would apply in the strictest sense. They know "that the judgment of God is in accordance with truth," the real character of the actions of man, not influenced in his favor by the greater knowledge he shows by judging others.

V. 3. The main idea of v. 1 is repeated for the sake of emphasis. "That *thou*," because thou art such a man that can and does judge others, thereby showing a certain, intellectual, superiority over them, occupying a higher grade — just the way the Jews felt and acted, as we see in the history of Christ. Πράσσω and ποιέω differ here as in 1, 32. Κρίνω, though in itself of a neutral meaning, in connection with God generally denotes a condemnatory judgment, because over against sinful man it as a rule cannot be otherwise. This verse in its connection with the next one is by most interpreters taken as expressing an ironical question; in our opinion correctly so.

V. 4. "Or": if that is not what you think or get to in your reasoning. "The riches" certainly is to be connected with the first of the following genitives, "of the kindness"; the other two can be dependent directly on the verb καταφρονείς. This view would seem to be favored by the position of αὐτοῦ, though that need not be looked upon as decisive. Both constructions ultimately make good sense. Χρηστότης: "goodness, kindness," is the source of ἀνοχή, "patience," self-restraint, bearing, enduring, and μακροθυμία, "longsuffering, waiting." Καταφρονείς: not

making the proper use of this kindness of God in deferring the manifestation of His righteous wrath is "despising" it. And this takes place when a man does not "recognize" (ἀγνοεῖς) that this kindness (τὸ χρησότην essentially equivalent to ἡ χρηστότης) is of such a nature that, if its aim is not wilfully opposed, it brings a man to "repentance," to a "change of mind," seeing how unworthy he is of all the kindness of God.

V. 5. Δέ: "but rather" than being led to repentance. "The hardness" prevents the kindness of God having its natural effect and is in substance the same as the "unrepentant heart." "Indignation" would be the proper rendering of ὀργή if we desire to distinguish it from θυμός, best given by "wrath" (comp. v. 8), though the usual rendering also of the former is "wrath" or "anger." What is here said of the anger of God proves that, though this anger, according to I, 18 sqq., causes God to give men over to the grossest immorality as a punishment of their rejection of God, it also follows this immorality as a righteous punishment since man is responsible for it, sinning even against his own better knowledge (I, 32); and the wrath or anger of God in this respect, though manifested already repeatedly in this life by sickness, famine, war, pestilence and death in other forms, will be revealed in its fulness on a certain day in the future, hence here called the "day of wrath" (the article wanting because there is only one such day, the term in a sense being a proper noun). "In the day of wrath" this will be apparent; that is evidently the sense of this abbreviated expression (comp. v. 16).

V. 6. "Render," pay what is meet and proper according to His righteousness (ἀπο-). "To every one": the one who judges, the Jew, as well as the one that is

being judged, the Gentile. "According to his deeds," not his pretensions.

V. 7. *Τοῖς μέν* belongs to *ἀποδώσει* as an apposition to *ἐκάστω*. "According to steadfastness, patient continuance, of (in) good work," in well-doing. "Glory" refers to the appearance, "honor," to the estimation and condition. The former is the normal manifestation of the latter, though in this life not always apparent. "Incorruptibility": the opposite of the corruptibility introduced by sin, sickness, weakness, and so forth. To them will be given what they strive for in this life, the object they live for. *Zahn*, following *von Hofmann*, does not connect *τοῖς μέν* with the participle *ζητοῦσιν*, but takes it by itself in the sense of "to the one party" and makes the accusatives *δόξαν*, etc., dependent on *ἀποδώσει*, connecting *ζωὴν αἰώνιον* with *ζητοῦσιν*, the translation then being as follows: "To the one party (God will render), in accordance with their continuance in doing good, glory and honor and incorruptibility, as to such that strive for eternal life." The final sense would be about the same; but the construction adopted by us and the great majority of interpreters is evidently the more natural. According to *Zahn's* view *τοῖς δέ* in the next verse should correspond with *τοῖς μέν* and be rendered "to the other party"; but this cannot be done since it must be connected with *ἐξ ἐριθείας*.

V. 8. *Ἐριθεία* is the disposition and conduct of one that works for wages, hence here a mean, selfish disposition. The preposition *ἐξ* refers to the source and origin: those whose moral disposition has its origin in selfishness, is dominated by it. In Greek the participle *οὔσιν* could be supplied. The article *τοῖς* belongs also to the following participles. "The truth" is that norm and rule of human life that is revealed by God, the "unrighteousness" is the

perversion and transgression of that divine truth, here represented as the disposition governing a man. Instead of the nominatives ὀργή καὶ θυμός we would expect the accusative governed by ἀποδώσει in harmony with ζῶν αἰώνιον in the preceding verse; the change of construction makes the expression more emphatic. Of course the verbal form ἔσται is to be supplied. Ὀργή is active and lasting, the effect and expression of θυμός, which is the emotional, passing anger, boiling up suddenly and subsiding soon (comp. v. 5).

Vv. 9. 10. These verses are an emphatic restatement of the contents of vv. 7 and 8, applying the general statement of these verses to both Jews and Gentiles, the two religious divisions of the human race (comp. 1, 16). Θλίψις is a pressure, a tribulation or affliction from the outside, στενοχωρία, a narrow, tight place, anguish, an inward feeling of distress. Ψυχή, here, like נֶפֶשׁ, most likely denotes the human individual: "every individual man." Κατεργάζομαι is stronger than the simple ἐργάζομαι used in v. 10: that which is bad man brings about in a complete way while he may work at that which is good but always lacks completeness and perfection; the rendering here may be: "bring about — do." Εἰρήνη is the term used by the LXX and the New Testament for the Hebrew שָׁלוֹם, "peace, wellbeing in general." It includes peace with God, hence also peace of conscience.

2. Not simply to have the Law, but to keep it, is what is required, also of the Jews: 2, 11-29.

#### SUMMARY EXPLANATION.

Both Jews and Gentiles will be dealt with in accordance with their works. For no respect of person, no



regard to the *external* condition of a man, no partiality is found with God, the righteous Judge (11). Whoever has sinned, is subject to punishment: if he be without the Law given through Moses, or a heathen, he will also be punished without regard to that Law, simply according to the natural law found in his heart; if he be within the sphere and domain, in the possession, of the revealed Law, this Law will be the norm of his judgment (12). For not the hearing of the Law, which was to be found with the Jews in their synagogues, but the doing of it makes a man righteous in the judgment of God (13). This, in a manner, also applies to the Gentiles. Certainly, they have not the Law given to Israel through Moses; but when men that belong to them, in their natural condition, unaided by supernatural revelation, do what the Law requires, at least in part and externally, they show that there is something in them that tells them what the Law tells the Jews (14). Yea, by their very actions they prove that what the Law requires, if not announced to them on tables of stone, as it was to the Jews (Ex. 31, 18), is written in their moral consciousness, even if by the fall and subsequent sin this writing has lost a good deal of its original clearness and fulness. That there is such a natural law engraven in the heart of the heathen, is also, besides the testimony of their external actions, testified to by their conscience, this divine judge of moral actions in the heart of every man, ineradicable, proof against every bribe, though not infallible, because dependent on the moral knowledge of man. Also the thoughts that are called forth by the judgment of the conscience and that among each other as a rule accuse, sometimes also excuse and defend, the actions, bear witness to the ex-

istence of a natural law in the heart (15). And that conscience is active in this way, also in the case of heathens, will become entirely manifest on the day of final judgment when what is hidden in the breast of man, unknown to his fellow-men, will be brought to light through Him who, as revealed in the Gospel, is appointed by God the judge of the universe, the Christ who has appeared in Jesus of Nazareth (16; comp. John 5, 27; Acts 17, 31).

Thus every man will be judged according to his deeds, the Jew no less than the Gentile. A Jew, indeed, bears a name honorable above all heathen names, indicating his being a member of the people of the covenant; he makes a law, yea, the Law of God, the foundation of his confidence and hope, and glories in knowing and worshiping the true God (17; comp. Eph. 2, 12); he is acquainted with the will of God, being taught the Law, and hence is able to discern between right and wrong (18); he also regards himself the proper person to instruct others that do not enjoy the same privileges with him, since in the Law he has that form of religious knowledge and divine truth which it pleased God to reveal in the Old Testament (19. 20). But if now he, who is thus favored above the heathen and not rarely boasts of it in a way that savors of self-conceit, does not do himself what he teaches others, but the very opposite, does he not, just by glorying in the Law and at the same time transgressing it, dishonor God, causing the heathen to think lightly and to speak reproachfully of a God whose professed followers and favorites act in such a way (21-24)? Consequently his mere knowledge of the Law cannot exempt him from the general rule that every one will be judged according to

his deeds. Nor can circumcision shield him. It is, indeed, of great use as the entrance, so to say, to the Old Testament covenant of God with all its privileges and blessings; but in reality it truly benefits only that man who lives up to the conditions and requirements of that covenant, that is, keeps the Law. If a man does not do that, but on the contrary transgresses the Law, he has, despite his circumcision, no more share in the blessings of the covenant than an uncircumcised heathen (v. 25). Hence, supposing, what in reality never takes place (3, 20), that a heathen without circumcision did live up to the righteous requirements of the Law, he would surely receive the same blessings as if he were a circumcised Jew (26), and moreover show by his conduct how culpable he is who transgresses the Law, although he enjoys the privilege of having it in its complete, written form, and by circumcision has been made a member of the people of the covenant (27). For nothing that is simply external is decisive in the judgment of God. To be a Jew and to be circumcised merely externally is not what God wants, does not make a true member of the people of God (28); the correct condition of the heart, regeneration and sanctification of the soul, brought about only by the gracious operation of the Holy Spirit, and not by the mere outward letter of the Law, this is necessary to receive the praise that decides man's eternal fate, the praise not of short-sighted, flattering men, but of an omniscient and holy God (29). — Hence, the merely external possession of the Law and of circumcision on the part of the Jews is no valid refutation of the Apostle's assertion that they, being sinners, are subject to the wrath and judgment of God, and hence stand in need of the righteousness of God no less than the Gentiles.

## NOTES: 2, 11-29.

V. 11. "No respect of person": a Hebraism for **פְּנֵי אָדָם**, λαμβάνειν πρόσωπον: receive or accept the face, the exterior, the external condition or position of a person, the person.

V. 12. "For all who sinned without Law": νόμος here, as often in the N. T., even without the article, the Law given by God through Moses. "They will perish": of course, if their sin still rest upon them.

V. 13. "Hearers of the (Mosaic) Law" the heathen were not, hence the lack of this hearing could not in an impartial judgment be the cause of their not being considered righteous, whilst the mere hearing on the part of the Jews again could not be the reason for their being considered just. If that were the case something entirely external would be the basis of the judgment, there would be a respect of person. Δικαιωθήσονται: "will be justified, declared righteous." The forensic, judicial, signification of this verb is here evident, the same that obtains in all the passages of the N. T. where it is used, as also is the case in the LXX. The future tense may refer to the last, all-decisive, judgment, though it can also be the logical future expressing the natural result.

V. 14. "For whenever" (when and where that may be the case) "heathen" (men that belong to this class), "those that have not the Law" (given through Moses), "by nature" (moved by the knowledge that they have by nature) "do, perform, the things of the Law" (that which is commanded by the Law of Moses), "these" (very men), "though the Law they do not have, are to themselves a law." Actions of heathen people may be in at least external accordance with the Law as given through Moses, as they are recorded in the history of

the human race and can be witnessed day by day, for example obeying parents and the government, helping the poor and destitute, judging according to the laws of the country. The subjective negation μή denies the opinion that a person might have; it first negatives νόμον over against φύσει, then ἔχοντες over against εἶσιν.

V. 15. "They being men that show, prove" (namely, by doing the things that the Law requires) "that the work of the law" (that which the law requires, namely, in those instances where they do such works; of course not all the works required by the Law: they have an idea of what the Law requires of them in certain cases) "is written in their hearts" (though they have not the Law that originally was written on tables of stone by God Himself). "Their (own) conscience testifying there-with" (with their doing of the Law whenever and wherever that may occur in the sense given above). The *conscientia consequens* is meant, the conscience that judges the deed that has been done, the Law written in their hearts being the *conscientia antecedens*, telling them what to do. An important question is what is to be regarded as the predicate of τῶν λογισμῶν. Is it to be found in the participles following, or is συναρτυρούσης to be taken as the predicate not only of "their conscience" but also of the "thoughts"? In our Summary Explanation we have presented the former, common, view together with the assumption that what these thoughts "accuse or also defend" is the action that a man has performed. Zahn, however, understands the expressions in this way that the thoughts accuse or also defend each other, namely, the thoughts following the judgment of conscience reviewing the thoughts or motives that prompted the action that underlies the judgment of the conscience,

or even the thoughts and motives that prompted the first judgment of conscience which a conscientious man sometimes will have to examine and judge. The latter view, however, would hardly fit the reliability of conscience as a judge which evidently the Apostle means to assert here. There remains the second construction mentioned, namely, to take *συνμαρτυρούσης* also as the predicate of *τῶν λογισμῶν*, regarding the following participles as attributes to *λογισμῶν*: "thoughts, or judgments, when they accuse or also defend." And then *μεταξὺ ἀλλήλων* is not understood as referring to the thoughts but to men: "in their intercourse with each other." Thus *μεταξὺ ἀλλήλων* would introduce a third testimony, namely, that which is given by judging, as a rule accusing, but occasionally also defending, the actions of our fellowmen, so that *αὐτῶν* and *μεταξύ κτλ.* in their emphatic position would distinguish from each other the testimony of man's own conscience as to his own actions and that of the judgment also the heathen pass on the actions of each other.

V. 16. *Ἐν ἡ ἡμέρα* seems to be the true reading: "on which day" = on the day on which. As to the construction of the sentence introduced by this phrase we find something similar to *ἐν ἡμέρα ὀργῆς* in v. 5. It is evidently somewhat loosely connected with the preceding sentence and its verb, namely, with *συνμαρτυρούσης*, as also with *ἐνδείκνυνται*: the testimony of the three witnesses mentioned there is given already here in this life, as the context clearly shows; but this testimony will be made manifest to all and used on the day of the last judgment as the basis of determining the eternal fate of the heathen. "The hidden (things) of men" here especially refer to the actions of their conscience known, as a rule, only to these men themselves. To regard vv.



14 and 15 as a parenthesis and make ἐν ᾗ ἡμέρᾳ dependent on δικαιωθήσονται would treat the important contents of those two verses as being of secondary importance.

Vv. 17-24 evidently form one complete sentence, but not in the regular form. That is at least the view of most exegetes. According to this view vv. 21 and 22 continue the conditional sentence of the preceding verses in the form of independent sentences and thus in a more emphatic form, whilst vv. 23 and 24 contain the conclusion. And this seems the most natural way, especially when we remember that the Apostle not rarely has similar sentences, not completing a sentence in the way he had begun it. But Zahn and others look upon v. 21 (and 22) as being dependent also on εἰ δὲ σύ in v. 17 and regard the participles διδάσκων, κηρύσσων, etc., as appositions to (εἰ δὲ) σύ and οὖν as belonging to these participles containing the summary of what has been stated concerning the Jew in vv. 17-20: "(If thou) who accordingly" (in accordance with what has been stated) "teachest another one doest not teach thyself." As stated this does not seem so natural a view as the common one, and this in our opinion is the only objection that can be raised against it.

V. 17. "But if thou": the whole expression shows that a person different from the heathen that are spoken of in the preceding verses is now being addressed. Here the Apostle turns directly and exclusively to the Jews whilst in the first part of this chapter, as we have seen, he spoke not only of them but also of the heathen. "Jews" is the name of this people as a nation, distinguishing it from other nations, for example the Romans, whilst the name "Hebrew" designates them as to their sacred lan-

guage and "Israelites" as the covenant people of God. A Jew originally meant a member of the tribe of Juda; but since after the captivity mostly, if not exclusively, members of the tribe of Juda returned to the promised land, the name came to designate the people of Israel in general. All that here and in the following verses is ascribed to the Jews is something that in itself they could in truth ascribe to themselves; but the Apostle here implies that they did this in a spirit of self-glorification and contempt of the Gentiles. "Restest upon the Law": if Law here is to be understood as embracing the whole revelation of God in the Old Testament, as the Hebrew equivalent **תּוֹרָה** not seldom does, for example Psalms 1 and 119, this expression can be understood as presenting a correct claim of any Jew; but if Law here is to be distinguished from the Gospel promises of the Old Testament, it represents the work-righteous claim of the Jews and in itself is reprehensible.

V. 18. "The will" that is to govern everybody and everything, that of the only true God. "And provest, examinest, distinguishest, the things that differ," namely, morally, good and bad. This seems the best rendering here. Another one, grammatically just as possible, would be: "Approvest the things that are more excellent," of course also in the moral sense. "Being instructed, receiving constantly instruction, out of the Law," where it is to be found.

V. 19. The conjunction **τε** adds what it introduces to the preceding statement; it is, so to say, a consequence or result of that. **Σεαυτόν** would not need to be here as it could be the construction of the nominative with the infinitive, so familiar in Greek writers; the introduction of the pronoun makes the subject of the infinitive

more emphatic: that *thou* art the very person. "The blind," "those in darkness" are the heathen, as also are "those without intelligence" and the "minors, or youth" in the next verse. Of course their lack of religious and moral knowledge in comparison with the Jews is here referred to, which made it necessary for them to have a leader on the way to eternal happiness and one to afford the needed light. The lack of the article here and in the next verse emphasizes the quality: people being blind, etc.

V. 20. "An educator" and "a teacher" of the heathen a Jew could be because he had the Old Testament revelation of God.

V. 21. This verse and the following one continue the train of thought contained in vv. 17-20, but in a different form, in that of wondering questions, adding to what the Jews can rightly claim as their God-given treasure and endowment the inexcusable way in which they use, or rather abuse and neglect, it. The verbal forms, here as in the preceding verses, are in the present tense, denoting what is going on all the time, and is not simply an exception.

V. 22. "Thou that abhorrest the idols robbest (heathen) temples?" This is the usual meaning of the verb *ἱεροσυλέω* and the only one that fits here: the man who professes to have a horror for idols, scarcely daring to look at them, does not scruple to enter their temples to rob them of the valuables so often found in them in great variety and costliness. That such things occurred among the Jews is apparent from Acts 19, 37 as also from Jewish writers, e. g., Josephus (Ant. IV., 8-10).

V. 23. This verse contains the apodosis to vv. 17-22, summing up the contents of vv. 17-20 in the words

ὅς ἐν νόμῳ καυχᾶσαι and of vv. 21 sq. in διὰ τῆς παραβάσεως τοῦ νόμου and then adding the judgment of this procedure in the closing words. It is best taken as an assertion, not as a question.

V. 24. This free citation from the LXX of Isaiah 52, 5 is adopted by Paul as his own statement and then in the conclusion of the verse ascribed to its real source.

V. 25. Here Paul replies to the objection of the Jews, whether only possible or even real, that he did not take into account circumcision as the rite instituted by God Himself making men members of the covenant-people of God. The proper answer to this objection is that the mere fact of being circumcised does not shield the Jew against the judgment of God; and here the reason for this answer is given. "Thy circumcision has become foreskin, uncircumcision": it will be of no use to thee, thou standest in the sight of God as if thou wert not circumcised, as far as the salutary results of circumcision are concerned.

V. 26. Οὕν: from the foregoing statement logically follows. The condition mentioned is mainly a theoretical one, to emphasize the truth enunciated in the preceding verse. In practice the condition is not realized and cannot be realized, except partly and externally (comp. v. 14). The future tense in this as in the next verse (λογισθήσεται and κρινεῖ) is the logical future, stating what logically will necessarily flow from a preceding or following conditional statement. Αὐτοῦ refers to the concrete noun ἀκρόβυστος for which the first ἀκροβυστία stands, as in all languages known to us the abstract expression often is used for the concrete.

V. 27. "The foreskin (that is such) by nature" in contrast with the foreskin predicated of the Jew, v. 23,

that is such only figuratively. Here again the abstract noun for the concrete. "If it fulfill the Law": again a theoretical condition that never becomes really practical in this life. Διά in a context like this denotes the sphere through which an action moves. The sphere and the action may be harmonious, fitting to each other, or the opposite may be the case. In the first case διὰ is translated "by means of," in the second "in spite of"; and the latter case is the one presented here, since Law and circumcision on the one hand and transgression of the Law on the other are opposites. The "letter" is evidently that of the Law that was given to the Jews written in letters upon tables of stone; so it denotes the perfect Law given through Moses, not simply the imperfect natural law that the heathen possess.

V. 28. Before Ἰουδαῖος and περιτομή these two nouns must be supplied as the subjects of the sentences. "In the flesh" (article omitted to emphasize the quality) is in apposition to "in the open," visible, outward.

V. 29. Here again the two nouns Ἰουδαῖος and περιτομή must be supplied, but here after the two that are found in the sentences, as predicates. "In the hidden": invisible, internally, in the heart. "Of the heart" in opposition to "in the flesh," whilst "in spirit" and "not (in) letter" also are opposites. "Letter" again that of the Law, here designating something that is merely outward. Ἐν πνεύματι: "in the spirit" — internally (= dative of mode). Οὗ goes back to Ἰουδαῖος. "The praise" that really is such, referring to the internal state and condition, to being a real Jew, as God wants him to be. "Not of men" who can see and judge only that which is external and hence cannot pass a true judgment.

3. **The Jews, indeed, have an Advantage over the Gentiles; but it does not consist in not being Sinners as well as these: 3, 1-20.**

#### SUMMARY EXPLANATION.

From the statement of the Apostle in the preceding section that the possession of Law and circumcision cannot shield the Jew against the charge of being a sinner and hence in need of the righteousness of God just as well as the Gentile, some might draw the inference that then the Jew had no advantage whatever over against the Gentile, or, to put it in a different form, that circumcision as the rite of admission to membership in the Old Testament Church of God, was not of any use. Hence, the Apostle puts that inference in the form of a question in order to refute it (1). In what way soever you may view the difference between a Jew and a Gentile, the former has a great advantage. The Apostle, however, mentions only the principal point, namely, that the Jews were entrusted with the revelation of God previous to the appearance of Christ—an advantage so manifest that it needs no proof (2). To be sure, in part, and even as to the majority, they did not prove faithful to this trust, not believing nor obeying the Word of God revealed to them; but that certainly cannot invalidate the faithfulness of God who kept His part of the covenant made between Him and the Jewish people and treated them as His people (3). Here, as in every case, God must be acknowledged to be faithful and true, whilst man always more or less proves to be the contrary; as also the Scriptures state (Psalm 51, 6), that God will always be found true in His words, and will always come out victorious, when men, so to say, go



to law with Him and would charge Him with not having kept His word (4).

But now another objection might be raised: if our unrighteousness, as manifested in our faithlessness over against God, serves to set forth in a clearer light the righteousness of God as appearing in His faithfulness, is not God unjust in punishing us for this our unrighteousness? So only a man can reason when he speaks of God as if He were like one of us (5). For how could God be the Judge of the universe, as every Jew acknowledges Him to be, if He did not judge righteously, in accordance with the moral character of the actions, and not according to their accidental results? (6). For if the faithfulness of God is magnified to His greater glory by my very faithlessness, the only reason that also I, notwithstanding this fact, am condemned for that faithlessness, must be that God is a righteous Judge, moved by no secondary, so to say, selfish, considerations, but merely by the strictest regard for truth and right (7). And that is also the reason that Christians do not do what already in the times of St. Paul they were slanderously charged with, viz., commit what is bad in order that something good may result from it; for a man acting on that principle is justly condemned, since he not simply sins, but even virtually makes the holy and righteous God an abettor of sin, by acting as if He sanctioned such a course (8).

If now, after all these considerations, the question is put, whether the Jews, with whom, for the sake of making his statement less offensive to them, Paul expressly classes himself, have a preference and advantage over against the Gentiles, the answer must be, that this is not the case in every respect. However great were

the privileges of the Jews as the Old Testament people of God, this certainly was *not* one of them that they were not sinners as well as the Gentiles; for in the preceding sections the charge was made and proved by Paul that all men, without any exception, whatever their nationality, descent, and external condition may be, the Jews no less than the Gentiles, are under the bondage of sin (9). And this is not a new-fangled notion of Paul's, as the Jews might only be too ready to assume; it is a truth expressed already in many passages of the Old Testament, where it is stated that all men, without any exception, in general are devoid of righteousness and sinful (10-12; comp. Psalm 14, 1-3; 53, 1-4); that they are, in particular, transgressors of the second table of the Law in word (13, 14; comp. Psalm 5, 10; 10, 7; 140, 4) and deed (15-17; comp. Isa. 59, 7, 8); and this because the fear of God is not what guides and rules them (18; comp. Psalm 36, 2). Now the Jews knew as well as Paul that whatever the Old Testament Scriptures say, both in contents and form, is also to be applied to those to whom the Old Testament revelation, as the sphere of their activity, was given in the first place, to the Jews. Consequently, that is also the case here, especially since the expressions are general, not limited to the Gentiles. And thus the Scriptures speak, that no man may dare to justify himself before God, but that every one, also the Jew, may acknowledge himself subject to the punishment of a righteous God (19). For in the judgment of God it is not possible for any natural descendant of Adam (comp. John 3, 6) to be declared righteous, if the norm be the Law; for since the fall the Law cannot be the means of justification and salvation, no man being able to fulfill it; but it is in-

tended to bring us to a correct knowledge of our sinful condition and thus lead us to long for a Savior (20; comp. Gal. 3, 24).

NOTES: 3, 1-20.

V. 1. Οὕτως: "consequently," in consequence of what has been set forth in the preceding section: "what then." The two questions following have the same contents, differ only in form and point of view. Jew and circumcision belong together, and so does "advantage" and "profit."

V. 2. Πολύ: "much," the neuter, referring to both of the nouns of different gender. "In every manner." Πρωτον μὲν, without a following ἔπειτα δέ, as in 1, 8. What could have been mentioned in addition we can gather from 9, 4, 5, though all that is mentioned there in a manner is included in what is stated here as the most important point. Ὅτι can be causal: they have an advantage and profit "because," or declarative: the advantage and profit is this "that." Γάρ, it seems, should be omitted. "They have been entrusted with the oracles, revelations, of (the true) God." That made them the people of God.

V. 3. This verse contains two questions: the first may consist only of the first two words: "What then (is to be said)?" Or it may go up to τινές. Of course, in either case what does not form a part of the first question belongs to the second, and μή has the same signification: "does perhaps, can you suppose that," indicating that a negative answer is expected. Τινές says less than could be said: the majority acted in such a way; but the Greek word does not necessarily indicate a great or small number, and it may also be that the expression refers only to those who in open rebellion acted contrary

to the duties imposed by the covenant between them and God. Ἀπιστέω and ἀπιστία here, in regard to covenant relation and duties, express the idea of faithlessness, breaking the conditions imposed by the covenant, whilst πίστις expresses the opposite, faithfulness. Καταργέω: "render idle, ineffective."

V. 4. Μὴ γένοιτο: "may it not happen! let it not be! by no means!" "God forbid!" is a free rendering but in a proper way expresses the idea of aversion and repulsion that is stirred in the heart of Paul, who uses it frequently and, excepting Luke 20, 16, exclusively. The sentence rejected by it seems to him to contain a kind of blasphemy. "But let God prove Himself, be found, true, truthful," faithful in keeping His part of the covenant. The imperative calls upon men to acknowledge and recognize God as such in all His dealings with men, whilst the opposite is the case with every man, the Jew included, in regard to keeping his part of the obligations. The citation is from the LXX translation of Psalm 51, 6. "In order that thou mayest be justified," be declared and found just and truthful, in everything thou sayest and promisest, whether in the present or in the past. Κρίνεσθαι can be either the passive voice: "when thou art being judged," by men, or the middle voice: "when thou goest to court" with men; the former understanding would seem to be preferable.

V. 5. "But if our unrighteousness shows, proves, God's righteousness": an assumption that, as not the form of the sentence but our reason proves, is correct. Μὴ: "can it be? dare we assume?" "Who brings on, upon us, wrath," punishes our unrighteousness by causing His wrath, as the reaction of His holiness and righteousness, to rest upon us. "The wrath": the well-known,

threatened one. "I speak according to man": as if I spoke of a man. Unrighteousness is so repugnant to the idea of the true God that it should not, even in the form of a question, be connected with Him.

V. 6. "For how will God judge the world?", namely, if on the "day of wrath" (2, 5) He cannot show and execute His wrath on the unrighteousness of men.

V. 7. According to the common understanding, given also in our Summary Explanation, this verse simply repeats the sense of v. 5 in a different form, so that the pronouns of the first person singular, "my" and "also I," would have to be taken as referring in a vivid way to every man in general, in the same way as the pronoun of the first person plural *ἡμῶν* does in v. 5. But the unexpected change in the expression, unexpected in that common understanding, is certainly better explained if we adopt the view of *Meyer* and *Kühl*, that in this verse Paul speaks only of himself as he is regarded by his enemies, the Jews. They looked upon his teaching as a lie and falsehood, which according to their view, as presented above (v. 5), would only set in a clearer light the opposing truth of God, as held by them; and still they condemned Paul as being a sinner under the wrath and judgment of God, thereby showing that in reality they themselves did not believe that God's causing His wrath and judgment to rest upon a sinner would be in opposition to His righteousness. *Meyer* supplies with *κρίνομαι* "by God," namely, according to the supposition of the Jews, whilst *Kühl* supplies "by you," who pretend to anticipate the judgment of God. Ultimately the sense is the same, though we would prefer the supplement of *Kühl*.

V. 8. This verse is evidently a continuation of the

preceding one and thereby confirms the supposition that the latter speaks of Paul and his experience and not of men in general, as does v. 5. Before μή the interrogative τί from v. 7 is to be supplied. The construction of the verse becomes involved by having the words καθώς — λέγειν inserted as a sort of parenthesis and then making what follows dependent on λέγειν and therefore putting in the ὅτι recitativum as an introduction. Leaving out these words the question runs smoothly as follows: "And why should we not do the things that are bad in order that those which are good may come?" And the parenthetical words might then be added: "as we are being slandered and as some assert that we say." As the sentence with the parenthetical insertion now reads the literal translation would be as follows: "And why do we not, as we are being slandered and as some assert that we say: Let us do that which is bad that that which is good may come?" "Some" no doubt belong to the same class that slandered Paul and his colaborers that their practice was as here described; but these went further and maintained that that was not only the practice but even the explicit teaching of Paul and his brethren. The above interpretation of the involved sentence is the most natural one. Zahn, e. g., tries to solve the difficulty by adding in the beginning not only τί, as we do, but also after μή the verbal form ἐστίν: "and why is it not so as we are being slandered, etc." Ὡν is best taken as referring to those that would do as Paul and his brethren are slandered as doing and even teaching. Grammatically it could also be referred to the slanderers; but it is hardly to be supposed that Paul in this connection would speak of them in this way. If we ask what semblance of right those slanderers could mention



for their statements concerning Paul we could perhaps point to passages in his writings like Rom. 5, 20.

V. 9. Supplying ἐστίν after τί οὖν, we translate: "What then is (the state of affairs, or, our condition)?" "Have we any preference, or advantage?" That is the understanding of προεχόμεθα with the majority of exegetes, assuming that the middle voice of this verb is here used in the same sense as the active, perhaps with an added emphatic reference to the subject of the verb: "Have we for ourselves, to our own honor, any preference?" The signification of the middle voice of this verb found with other writers, "to have, or use, a defence for oneself," literally "to hold before oneself," does not fit the whole connection, and with other verbs we find a similar use of the middle voice, being nearly the same as that of the active voice. "Not in every respect": this is not a correction, but a further explanation of v. 2. The exception pointed out in the following sentence is supposed as self-understood in v. 2, and could be so understood after all that had already been said about the Jews in the preceding chapter. Πάντας may be an attribute of the preceding nouns: "We have before (in the foregoing exposition) charged all Jews and Greeks with being under sin"; or it may be the subject of εἶναι: "We have before charged Jews and Greeks that (they) all are under sin." "Under sin": as to guilt or rule. We prefer the latter as more emphatic.

V. 10. "As there is written": has been written and still stands there as everlasting truth. The following citations are in part a rather free rendering of the original text, as also of the LXX translation. Of course an inspired writer can do that, as in fact through him God Himself does that, thereby emphasizing that part or side

of the Old Testament passage that is of special importance in the New Testament. That these citations, though in the Old Testament writings they do not especially speak of the Jews, can be applied to them the Apostle shows in v. 19. The idea of *Zahn* and others, that the Apostle in v. 9 and the following verses is speaking of himself as a Christian and of Christians in general is contrary to the whole context, especially to the evident parallelism with vv. 1. 2. "There is not a righteous one, not even one."

V. 11. "There is not the one that has (practical, religious) understanding": a really wise man, a pious one. *Συνιῶν* instead of *συνιείς*, being derived from a later form *συνιέω*. "There is not the one that (diligently, studiously) seeks (the true) God," the man that seeks after God.

V. 12. "All have turned away," out of the right course for which and in which they were created in their first parents. "Together they have become useless, good for nothing," namely, in spiritual matters. The following expression is synonymous: "There is not the one that doeth goodness, that which is good." "There is not up to one," a Hebraism = not even one.

V. 13. "An opened grave is their throat": breathing forth corruption and death, causing harm and perdition. "Throat" a stronger expression than "mouth," denoting violent clamor. *ἔδολιούσαν*, a later form of *ἔδολιουν*, imperf. to describe their customary doing: "they were acting treacherously, deceitfully." "Poison of asps": treacherous, harmful intentions; "under their lips," whilst upon them, in their open talk, there is friendliness and flattery.

V. 14. "Bitterness": hateful disposition.

V. 15. "Swift are their feet": they are eager, take a delight in it.

V. 16. "(Complete) destruction and misery (are) in their ways": they cause it wherever they go.

V. 17. "They have not come to know the way of peace": they have not learned to live peaceably with their fellow-men and to do them good.

V. 18. Their eyes are not directed to what ought to be the motive and norm of their whole life.

V. 19. Ὅσα: "whatever," hence also what is contained in the foregoing quotations. "The Law": the revelation of God in the Old Testament in its general sense, the תּוֹרָה, including all its different parts (comp. John 10, 34; 12, 34; 15, 25; 1 Cor. 14, 21). Λέγειν and λαλεῖν differ in this that the former points more to the matter, the contents, the latter more to the expression and form in which this is being propounded. Both sides here go together. "In the Law": comp. 2, 12. "Every mouth": also that of the Jews has no reason to boast of the fulfilment of the Law. "All the world": as to its principal inhabitants and God-appointed rulers (Gen. 1, 26 sqq.), including also the Jews. Ὑπόδικος: being under the δίκη, the judgment and punishment; "unto God," in their relation to Him. Γένηται: "may come to be, may prove to be," when the matter is correctly examined and understood.

V. 20. "Works of law": a general expression, without the article before either noun, to emphasize the quality: any works of any law, as the demand and fulfillment of that law, of course then also applicable to and here especially to be understood of the divine Law given in the first place to the Jews. Such works can never be the source (ἐκ) of justification. "There will not be justi-

fied all flesh": a Hebraism: the expression "will not be justified" refers and is to be applied to all flesh = no flesh will be justified. "Flesh" is a synecdochical expression for man, flesh being that part of his nature that distinguishes him from all the other rational beings spoken of in the Scriptures, God and angels, in the first place without any regard to his present moral condition (e. g., John 1, 14; Rom. 1, 3; 9, 5), but as a rule applied to man as he is now, after the fall, in sin and all the consequences of sin. So it is also to be understood here, a sinful man who because of being a sinner cannot fulfill the law in its real requirements, cannot be justified either by any works of the Law; that at best would only be something external, leaving the heart as sinful as it is by nature. "Before Him": the holy and righteous God who in the very first place wants the heart and cannot be satisfied with anything that is merely external. "For through Law (is, or comes) correct knowledge of sin": that is the first purpose of the Law for sinful man. The natural law that in a greater or lesser measure is in every man by nature is the means that renders him conscious of being a sinner, works in him a certain knowledge of being and doing what he ought not to be and to do. So a *γνώσις*, a certain knowledge of sin, every heathen has, as he clearly shows by what he does to appease the anger and punishment of the imaginary gods on account of his sins; but the correct knowledge (*ἐπίγνωσις*) of his sin, the consciousness of his utter depravity, a man gets only by the operation of the Holy Spirit through the divine Law as given by God through Moses and found recorded in the Holy Scriptures. The Law must first be our mirror to show us our real condition and drive us to look for a savior before it

can be the rule to guide our life and actions; the latter it can only be when we have been justified and become new men. *Ἀμαρτία*: here the sinful condition in general, not only this and that sin which is only the natural outgrowth and manifestation of our general and utter sinfulness, but of sin as the ruling power within us.

**B. THE RIGHTEOUSNESS OF GOD DESCRIBED:**  
3, 21-8, 39.

**a. This Righteousness, which is Explained Dogmatically and Illustrated Historically, Insures to us Eternal Life and Salvation: 3, 21-5, 21.**

**1. The Righteousness of God Explained Dogmatically: 3, 21-31.**

SUMMARY EXPLANATION.

Now, as things are according to the preceding explanations, the righteousness of God, procured by Him and needed by all men, has been made manifest without the instrumentality of law and works; a righteousness not altogether unknown before the appearance of the Christ, since it has the testimony of the Old Testament (21), a righteousness, namely, that God alone bestows, through faith in Jesus the Christ, and that exists and is intended for all that believe. Yes, it is intended for all, if they simply accept it by faith; but it is also needed by every one. For in this respect there is no difference between men, whoever they may be: all stand before God as sinners, and therefore are without that glory that only the holy and omniscient God can bestow, and that He must bestow, if man is to be truly and eternally happy, the glory of being righteous in His sight and judgment (22. 23). And whoever is declared righteous by God, is so without any merit or worthiness on his part,

by the mere grace of God, by means and in consequence of the redemption that is found in the Messiah Jesus, and that was brought about by the ransom that He paid for our deliverance from sin and all its consequences, namely, His vicarious life, sufferings, and death (24). For He is the one whom God set forth and exhibited as the means of propitiating His holy anger at sin, a means to be appropriated by faith and having its propitiating power in the blood of Christ shed, as the crown and climax of His vicarious work, for the remission of our sins. And this propitiation God Himself procured in order to prove His righteousness notwithstanding His love and mercy. For in passing by during the times of the Old Testament the many sins that were committed and that were not punished because of the forbearance of God, although as yet no atonement had been made for them, He might appear unrighteous, indifferent to sin; but now He has shown forth His righteousness, at the time of Christ, by making Him the propitiation for the sins of the whole human race, from the fall of Adam to the last hour of this earth, so that now God must be recognized as righteous, punishing sin as it deserves, and at the same time can justify every sinner that by faith in Jesus, his Redeemer, has come into a new relation to God (25. 26).

If this, then, is the way, and the only way, to be justified and saved, where can glorying and boasting on the part of man come in? There is no room for it. And this, because not a rule that requires works, but one that requires faith, obtains here, and faith is simply the God-given hand that accepts and appropriates grace (27). For we cannot but draw the conclusion from the foregoing exposition, that the justification of man takes place



by faith, without any instrumentality or mediation of works required by a law (28). If this were not the case, God, in the true sense of this term, as a loving, merciful Father, could be the God of the Jews only, since they alone have the Law as the revelation of the holy will of God in its complete, reliable form, which is the necessary condition of adequately fulfilling its requirements. But God is also the God of the Gentiles, who do not have the Law in that form, if we are not to suppose that there is another God for these, since God-given reason demands that also they must have a God that made them and cares for them. There is, however, only one God, who will justify all men that permit Him to do so in the same and only possible way: the Jews by no other means than faith, and the heathen by the same means (29. 30). — But does not this doctrine of faith as the only means of justification on the part of man altogether do away with the Law, even in so far as it is the expression of the unchangeable will of God as to the conduct of man? By no means; rather the Law is established, its use and importance is made manifest, and its fulfillment possible, by this very doctrine: in no other way can the Law be of benefit to fallen man than by leading him to repentance and thus to Christ who has fulfilled the Law perfectly for all men and gives to all those who in true faith accept Him as their Savior His Spirit and power so as already here to begin at least to observe the Law and in the world to come to fulfill it perfectly — and that is the doctrine of the Gospel (31).

NOTES: 3, 21-31.

V. 21. *Nuní*: "now," combining here the logical meaning: under the circumstances described in the foregoing verses, and also the temporal one: in the times of

the New Testament where the revelation spoken of here has been given perfectly. "Without law": in general any law, but here especially the divine Law as possessed by the Jews. *Xωρίς* literally denotes separation, absence: the Law has nothing to do with that revelation, it took place in the absence of the Law. "Has been revealed," made manifest and plain, and is now in that state and condition, so that it can be perfectly recognized and enjoyed, without any interference by the Law. "The law and the prophets" are the two principal parts of the Old Testament Scriptures (comp. Matt. 11, 13; John 1, 45). The testimony of the Prophets is adduced in this Epistle already in 1, 17, that of the Law is found 4, 3 sqq.

V. 22. *Δέ*, here taking up again the preceding noun for the sake of a further explanation, can be rendered by "namely," though "but" would also be in place, meaning ultimately the same thing. "Through faith in Jesus Christ," the man-made Messiah, this righteousness, existing objectively since the redemption of Christ, becomes ours subjectively. "For all that believe" it is destined and upon all such it is bestowed, whatever their difference otherwise may be; faith is the only thing needed. "For all": all need it.

V. 23. "All have sinned," lit. "all sinned," referring to their sinful conduct in the past; but this sinful conduct found without exception with everyone must have its fountain and source in the sinful condition of everyone, in original sin from which all actual sins naturally flow. "The glory of God," which sinful men, because they are such, "are lacking," is the glory that God attributes, not the glory that He possesses as an attribute of His divine nature, though "the glory of God" in different connections has this signification.

V. 24. "Being justified": if they are at all justified, it is done and can be done only in this way. "As a free gift," without any pay or equivalent rendered. "By *his* grace," namely God's, which alone could be the source; hence it is a free gift. "The redemption," the payment of a ransom to bring about the deliverance, is the means through which the objective justification has been acquired and the subjective appropriation is made possible. "In Christ Jesus," the promised Messiah who in the fulness of time appeared in Jesus, the Son of Mary, this redemption is to be found, and in Him alone, He having procured it by paying the price, His death as the wages of sin.

V. 25. "Whom God has set forth," to be seen and recognized by all sinners. God has done this, and He was the only one that could do it. Ἰλαστήριον, a word that occurs only in one other passage of the N. T., Heb. 9, 5, a form of the adjective ἰλαστήριος, here used in the accusative case, can be either the masculine or the neuter gender; in the neuter gender it would have to be regarded as being used in the sense of a noun: "a means of propitiation," whilst viewed as a masculine it may be used as an adjective referring to the relative ὃν "whom . . . as propitiating," or also as a noun: "as a propitiator." "A means of propitiation" can be understood in the general sense, not referring to anything of that description that had existed before, or as an allusion to such a former arrangement, as was the lid or cover of the ark of the covenant in the Holy of Holies in the tabernacle and afterwards in the temple, on which on the day of the great atonement the high-priest sprinkled the blood of the victim, which blood he was to take there to use as a typical offering to cover

the sins against the tables of the Law contained in the ark. This cover, usually called the "mercy-seat" because God dwelt upon it accepting in mercy the typical offering pointing to the real propitiatory offering, can therefore be considered a type of Christ Himself; and therefore a good many exegetes translate the term used in our present passage by "mercy-seat," supposing that Paul meant to represent Him as the true "mercy-seat." Others, however, take the term in its general sense and render it by "means of propitiation." Ultimately the sense is the same, and it is hard to determine what view is best. The typical understanding perhaps is the one to be preferred. Comparatively few exegetes look upon the expression as being of the masculine gender qualifying the relative in the sense stated above. The following words "through faith" and "in his blood" can be regarded as belonging together, the second being dependent on the other: "through faith in His own blood"; but it seems to be preferable to take each expression by itself. Then "through faith" again says that the objective means of propitiation, or the mercy-seat, Christ, becomes our subjective possession only by faith; and "in His own blood" states that this very blood of His makes Him the true mercy-seat in contrast with that of the Old Testament that was sprinkled with strange blood, that of an animal that could only have a typical meaning. "For the showing forth, exhibition, manifestation, of His righteousness because of the passing by, or over, the sins committed before in the forbearance of God": these words belong together, and v. 25 should have been made to end here. Πάρεσις is not identical with ἀφεσις, the former meaning "passing by," leaving unpunished for the time being, which before the appear-

ance of Christ could only be done "in, or by, the forbearance of God," and the latter denoting "forgiveness," remission.

V. 26. "For the showing forth of His righteousness" is best regarded as an emphatic repetition of the same phrase in the preceding verse after the insertion of the parenthetical clause "on account of the passing by, etc.," in order to add what follows in v. 26. The prepositions *εἰς* and *πρός* have in this connection the same meaning; according to his custom Paul simply varies the form (comp. v. 30 *ἐκ* and *διά*). It is not so natural to connect, as some do, *πρὸς τὴν ἐνδειξιν* with the words immediately preceding: "passing by . . . in His forbearance for the showing forth, etc." It is here, v. 26, "*the* showing forth" in reference to "showing forth" already mentioned in v. 25. "In the present time," the time of the N. T., in contrast with "the sins committed before," in the time of the O. T. "In order to be Himself just": here the preposition *εἰς* is again used, as in v. 25, and it may be that in the beginning of v. 26 Paul used a different one in order not to have the same preposition three times in succession. "The one out of faith in Jesus" (obj. gen.): him whose religious and moral nature has its source in faith in Jesus, the Son of God for our sake made man.

V. 27. *Καύχησις*, over against *καύχημα* (4, 2), is the act of glorying whilst the latter is the cause or basis. "By what kind of law?" "(By a law) of the (well-known) works," such as the Law given through Moses that demanded works if a man wanted to be justified by it. "But by a law of faith": by a rule and order that demands faith, law is here to be understood in its first general sense. The possibility of glorying in our

own works, performed in obedience to the Law, as the cause of our justification is "excluded," taken away, by the order and rule of God that only by faith in our Redeemer Jesus Christ we can enter into the position of justified children of God, this being the only way in which this can be brought about, since we are unable to fulfill the requirements of the Law.

V. 28. "For (by considering the matter as we should) we reach the conclusion": "we," every true Christian together with Paul. "That justification takes place by faith with man aside from works of law." The words of this sentence are to be emphasized according to their position: when justification is considered, it is by, or through, faith, being separated altogether from any works of any law (the article lacking to emphasize the quality), of course including in a special sense the divine Law (comp. v. 20). The free rendering of Luther: "*allein* durch den Glauben": *only* through faith, gives the sense exactly in the mode of modern expression. "Man" in this verse has no emphasis, though the whole context shows that the statement applies to all men (comp. vv. 22-24).

V. 29. In this and the next verse possible, and perhaps real, objections by the Jews are answered. "Jews" and "Gentiles" without the article to emphasize the different quality. 'Ο θεός is the subject; according to our mode of speaking θεός must be supplied as the predicate before the two genitives.

V. 30. "If indeed the true God is one," as He cannot but be according to reason no less than according to the Scriptures. "Who": just because He is such. "Will justify" is the logical future, expressing what under the circumstances can surely be expected. "Cir-



cumcision" and "foreskin" the abstract for the concrete (comp. 2, 26). The prepositions ἐκ and διὰ here essentially mean the same thing, denoting only a different view-point, ἐκ stating the source from which justification flows, διὰ the means by which it is effected (comp. v. 26). That there is no difference in the justification of the Jew and the Gentile is apparent also from vv. 22-24.

V. 31. It is certainly most natural to take the word νόμος here just as it is to be understood in the whole context, even without the article denoting ultimately the divine Law with the evident exception of "law of faith" in v. 27; and this is the presupposition of our Summary Explanation as well as the understanding of the great majority of commentators. *Kühl* takes the expression as referring to the "law of faith" and translates it "divine order": "Do we then in this way put aside divine order? By no means! We rather hereby put up, establish, divine order," namely the "order of faith." This meaning is certainly not indicated by the whole context: when faith and law in the usual sense of the latter term have been continually contrasted we cannot expect that when faith is asserted to be the only means of justification anything will be mentioned as seemingly being abolished by this assertion than the Law in the sense continually used hitherto without any reference to that exceptional use occurring only once in the phrase "law of faith." "We establish," set up, of course, means here to give it the proper position over against the position given it by the work-righteous Jews, to understand and use it correctly, and not, as *Kühl* maintains our understanding of νόμος would force us to take it, namely, in the sense of setting up

again, namely that which has fallen — a sense the verb does not have, as *Kühl* is right in maintaining.

## 2. The Righteousness of God Illustrated Historically: 4, 1-25.

### SUMMARY EXPLANATION.

If, as has been shown in the preceding chapter, justification is not by works, but by faith alone, then also Abraham, the father of the people of the Old Testament covenant, did not by his own powers and works obtain or merit anything before God as to his justification and salvation (1). For, if in a certain sense it can be said that Abraham was justified by his works, it was, indeed, not in his relation to God; and, hence, the cause for glorifying that he may have, can only be such with reference to men to whom he proved himself righteous by his works (2; comp. James 2, 21 sqq.). For the Scriptures clearly ascribe his justification to his faith, which, because of the grace and promise of God that it apprehended, was imputed to him as righteousness, so that he had no righteousness of his own to offer (3). For whenever a person obtains something through his works and merits, hence as his due, we cannot speak of a gracious imputation (4). To him, however, who, without any reliance on his works, places his reliance and confidence in God who justifies a man that in himself is not what he ought to be in relation to Him, but by faith makes the merits of Christ his own, this very faith is imputed for righteousness (5). Of this also David is a witness, who, inspired by the Holy Ghost, pronounces that man happy to whom God imputes righteousness without any reference to works, simply forgiving his transgressions of the Law and

covering his sins with the righteousness of Christ (6-8; comp. Ps. 32, 1. 2). And this happiness of justification does not presuppose as a necessary prerequisite the fulfilment of the Law on the part of the person that is to be justified; for Abraham was justified before he, in and by circumcision, had been placed under the Law and made a beginning of fulfilling it (9 sq.; comp. Gen. 15, 6; 17, 10 sqq.). Circumcision was simply a sign that he received as a divine seal of the justification which he already had by faith; and thus, in accordance with the intention of God, he became the father of all believers, both of those that have not been circumcised, and also of those that were circumcised, but also have followed the faith of Abraham before his circumcision (11 sq.). Hence faith is the only divinely-ordained means of receiving the grace of God; for neither Abraham nor his descendants received the promise to inherit Canaan, the type of the kingdom of God and all its blessings, through a law and its works, but simply through a righteousness embraced by, and imputed to, faith (13). Nor can it be otherwise; for if the inheritance had been promised to those that fulfill a law, faith would be without all content, an empty, hollow thing, as the promise would be void and invalid (14). For the divine Law, which obtains here, since man after the fall can only transgress it, can but bring about the wrath of God and thus hinder the fulfilment of the promise or the giving of the inheritance; but where a law and its fulfilment is not the condition of receiving the inheritance, there transgression of the Law cannot, of course, excite the wrath of God and thus hinder the fulfilment of the promise and the bestowal of the inheritance (15). The fact, therefore, that justification and salvation is of faith and

hence of grace, since faith is nothing but the hand apprehending grace, makes the promise sure to the whole spiritual seed of Abraham, not only to those that were members of the Old Testament people of the Law, but also to those that are his children simply by faith; and thus all Christians, also the former heathen, have him for their father (16), according to the promise (Gen. 17, 5) and the judgment of God in whose faithfulness and power to give him a son he trusted (17), all appearances to the contrary notwithstanding (18), his own age and that of his wife not being able to shake his faith (19). On the contrary, without giving way to any doubt or unbelief as to the fulfilment of the promise, he rather grew in faith, thus giving to God the honor firmly to believe that He will and can do whatever He has promised (20 sq.). Hence his faith, because of the promised grace that it apprehended, was imputed to him for righteousness (22). And this was recorded in Holy Writ not only in order that the mode of his justification might be known (23), but also, that we and all Christians might know that we can be justified only by placing our confidence in Him who has raised Jesus from the dead and thus proclaimed Him our Savior (24). For God gave Him over to death in order that He might atone for our transgressions, and raised Him from the dead that we might have a Redeemer indeed, whose atonement has been accepted by God, and thus be justified by faith in Him (25).

## NOTES: 4, I-25.

V. 1. This verse presents a rhetorical question equivalent to a negative assertion; but there is a difference of opinion whether there is really only one question or whether there are two. There is no hindrance

in grammar to take the first three words as a question by itself: "What shall we then say?" The other part of the verse must then also be a question to be rendered in this way: "(Shall we say, or maintain) to have found Abraham as our (spiritual) forefather according to the flesh?" that is, by anything external, circumcision and the like, the implied answer to which would be, No. This view, however, is hardly in accordance with the train of thought. If we, together with the majority of commentators, take the verse as one question the question is how "according to the flesh" is to be connected, whether with "our forefather" or with "have found," and the translation then will be either: "What then shall we say that Abraham, our forefather according to the flesh, has found?" or, "What then shall we say that Abraham our forefather has found according to the flesh," that is, by anything external, circumcision and the like? The answer to the first of these questions would be, Not justification by works of the Law, to the second, Not justification. Thus ultimately the sense in general is the same. We prefer the first of these two constructions. If, in accordance with the reading of some manuscripts, εὐρηκέναι is omitted, the translation would be, "What then" (in accordance with what has been set forth) "shall we say of Abraham, etc.?" and the answer would be, That he was not justified by works. "*Our* forefather" Paul can say because he is arguing with the Jews; the expression does not prove that the Roman Church in the main consisted of Christians of Jewish descent.

V. 2. Γάρ introduces an explanation of the negative sense of the preceding rhetorical question. Εἰ with the indicative simply posits a condition in order to draw

a conclusion from it, without intimating whether the condition is fulfilled or not. The sense of this verse is evidently that given in our Summary Explanation. *Καύχημα*: comp. 3, 27. As to the matter comp. James 2, 21 sqq.

V. 3. The citation is from Gen. 15, 6, a free reproduction of the LXX; comp. Gal. 3, 6 and James 2, 23. The Scripture is here regarded as the infallible authoritative Word of God. "He believed" has the emphasis. That was all that was necessary. "Was counted for him, was imputed to him, unto, for, righteousness": that is what justification consists in: it is not a making just but a declaring just, not a medicinal or physical act but a forensic or judicial one.

V. 4. This verse shows that the "accounting," or "imputation," includes that it is done "according to, or by, grace" and not "according to obligation" or what is due to a person because he is a "worker" who has earned "wages." "Is reckoned" in its real sense can be connected only with "according to grace"; in its construction with "according to obligation" the idea of "is given" must be taken out of it (zeugma). Thus *ὁ ἐργαζόμενος*, "the one working," must here be understood as one working for wages. The statements of this verse and the next one are of a general nature but of course applicable to the case of Abraham.

V. 5. "But to him that does not work," namely, for wages, in order to get a reward, in this connection justification, for his work in observing the Law. The subjective negation *μή* is used as with classical writers in the general, conditional, sense: if there be one who does not work, whoever does not work. "The ungodly one": the strongest contrast to a righteous one who earns



his justification as a reward ( $\acute{\alpha}\sigma\epsilon\beta\acute{\eta}\nu$ , found in some manuscripts, is a later form for  $\acute{\alpha}\sigma\epsilon\beta\tilde{\eta}$ ). "Ungodly" every one is before his justification though the external form of ungodliness is not the same with all men; hence the expression, though in this connection entirely general, is applicable also to Abraham before his justification.

V. 6. "Just as also David expresses the beatification of the man," pronounces happy the man. What David, one of the most prominent persons in Israel after Abraham, says is put on a level with what the Scripture says (v. 3), because he belonged to the inspired men of God to whom we owe the Scriptures.

Vv. 7. 8. The citation is from Psalm 32, 1. 2 according to the LXX: "Happy, or blessed, (are they) whose iniquities (transgressions of the Law) were forgiven and whose sins were covered over; happy (blessed, is) the man whose sin the Lord will certainly not take into account." So forgiving, or remitting, sin, covering up sin, not taking sin into account are equivalent expressions for justifying a sinner. Also this proves that justification is a judicial, not a physical or medicinal act of God, a declaring, and not a making, just. In these sentences nothing is said of works.

V. 9. Now from the Jewish standpoint the question arises, whether perhaps after all this justification does not presuppose the fulfilment of the Law begun by being circumcised, since Abraham, whose justification had been spoken of (vv. 1-3) was also circumcised after he for a great number of years had lived as an uncircumcised man. That the expression of David, the king of the Old Testament people of God, could be applied to persons who were circumcised needed no proof; but the question whether it was also applicable to persons that

were not circumcised could be answered by the very example of Abraham, the first man in the Bible of whom justification is predicated. Therefore "Abraham" occupies the emphatic position in the sentence.

V. 10. In the first question the pronoun in the dative case, *αὐτῷ*, is to be supplied, to which then also the participle *ὄντι* is to be referred. *Πῶς*; "how": under what circumstances, in what condition. "Not (when he was) in (the state of) circumcision, but (when he was) in (the state of) uncircumcision (was faith accounted unto him for righteousness)." This is proved by the history of Abraham as recorded in the Bible: his justification is recorded Gen. 15, 6, and his circumcision, Gen. 17, 10 sqq., took place quite a number of years later.

V. 11. "And a sign of circumcision he received as a seal of that righteousness of the faith that (he had already) in (the state of) uncircumcision." A "sign" it merely was, of secondary importance in comparison with his righteousness given him by justification. *Περίτομῆς* is the genitive of apposition: circumcision was that sign. The apposition *τῆς ἐν τῇ ἀ.* is to be connected with *τῆς πίστεως*, as the next clause shows. *Εἰς* introduces what was the divine purpose in ordering the life of Abraham in the way He did, bestowing upon him justification before he was circumcised and then also ordering circumcision, so that he stands in relation both to the heathen and to the Jews. "So that he might be (spiritual) father of all those that believe, have faith, while in (the state of) uncircumcision" (comp. 2, 27), in the same state in which he was when he was justified. He is their spiritual father because they are in the same condition in which he is, being justified just as he was, and have part in what he enjoyed in consequence of his justification. "So

that righteousness might be imputed to them" is the important consequence of his being their father, a parenthetical explanation of the preceding clause.

V. 12. "And (spiritual) father of circumcision" (of circumcised Jews, not of all of them, but) "to those that are not of circumcision only" (do not owe what they are merely to circumcision as an external rite, comp. 2, 8). "But also walk in the footsteps of the faith (that he had) in (the state of) uncircumcision of our father Abraham"; that is evidently the sense that Paul means to express in this clause. But then the article *τοῖς* before *στοιχοῦσιν* would not, according to the rules of grammar, be in place; for that would seem to speak not of a new quality of the same class of men but of a second class, which is not in accordance with the context. Some look upon *τοῖς* as being an old clerical mistake, though found in the great majority and all the best of manuscripts. Zahn supposes that instead of the article *τοῖς* the pronoun *αὐτοῖς* should be read: "but also themselves," just as the justified heathen, "walk in the footsteps, etc." Some others (for example Weiss) think that Paul put the article there in order to emphasize the idea of the clause introduced by it, namely, that this point does not simply stand on a level with the preceding one but is the most important. As the text stands we think this is the best explanation. Strict grammar may sometimes have to give way to an important idea. "Our father Abraham" may here refer to all believers, not simply to the Jews as in v. 1.

V. 13. *Γάρ*: a proof for the preceding statements: the promise is intimately connected with justification, in fact presupposes it, and hence when the promise is not by the Law justification cannot be either. "Or to his

seed": no change in this respect has taken place, as might be supposed by some; this clinches the argument, leaves no loophole for workrighteousness to anyone. The finite verb to be supplied is by most commentators supposed to be ἐγένετο: came to, was given; though ἐστίν: is in existence, would also make good sense, denoting the promise as still holding good. "That he should be heir of the world": the explanation of the promise. "He": the one to whom it was given in the first place, and in him to his seed. "Of the world" (the article missing because there is only this one world): the country of Canaan directly promised to Abraham and his seed was the type and pledge of the new world of Messianic times with all its blessings, promised for example in Isa. 65, 17 sqq. and Apocal. 21, 1 sqq.; the Apostle changes the O. T. expression to fit the N. T. times. Another explanation is that in the promise that in Abraham and his seed all the nations of the earth shall be blessed (e. g., Gen. 22, 17 sq.) the spiritual possession of the world is involved. "But through righteousness of faith": not simply "through faith" over against "through (the) Law," because the righteousness of the Law, acquired by the fulfillment of the Law, which would have to be there if the promise were by the Law, is to be excluded, the only righteousness that can have place here being that of faith.

V. 14. It is impossible that the promise should be by the Law. The verbal form ἐστίν is to be supplied after the first clause, as is seen from the following verbs, all being in the indicative. "Those of law": a general expression, here referring to the divine Law. As regards the expression comp. 2, 12. 13 and 3, 20. The perfect tense in the following verbs denotes what is the inevitable result if the Law has anything to do with the inheritance:

faith is made empty, has nothing to grasp and hold to, and this because the promises have been done away with, cannot stand. The reason why this must follow is given in the next verse.

V. 15. That "law" in this connection must be understood in the way stated in our Summary Explanation is shown by the whole train of thought. The Law, being transgressed, cannot but bring about the wrath of a holy and righteous God, and God in that mood and condition cannot give promises to which faith could cling; and hence there could be no inheritance at all if it were to be based on the Law.

V. 16. "Because of this": that the Law cannot be operative here. This sentence, like the following one, is as brief as possible to emphasize the idea expressed: "therefore of faith in order that according to grace." Of course the verbal forms *ἐστίν* and *ἡ* are to be supplied respectively, if the subject is *ἐπαγγελία* (v. 13); it can also be *κληρονόμοι* (v. 14), in which case of course the verbal forms must be supplied in the plural: "Therefore (the promise is) of faith in order that it may be in accordance with grace," or, "Therefore (the heirs are such) of faith in order that (they may be such) in accordance with grace." Ultimately both constructions amount to the same thing. "In order that the promise may be firm," sure of realization, being dependent not on any works of man but solely on the grace of God apprehended by faith. "The one of the law . . . the one of the faith of Abraham": comp. 2, 8 and 3, 26. The latter expression of course is applicable to the whole spiritual seed of Abraham, also to the Jews who besides being like him under the Law also had his faith; but here in contrast with the latter it is especially to be understood of

the heathen Christians who had nothing in common with Abraham except his faith.

V. 17. "As it has been written" and still is in force. This citation is parenthetical, the following phrase being logically connected with the last sentence of the preceding verse: "who is the father of us all," namely, "before God" who regards faith as that which makes a man a son of Abraham in the strict, spiritual, sense, although before men, in their judgment, only the Jewish children of God, and not the heathen Christians, have him for a father. The words *κατέναντι οὗ ἐπίστευσεν θεοῦ* are best regarded as a somewhat unusual attraction or assimilation for *κατέναντι τοῦ θεοῦ ᾧ ἐπίστευσεν*. Some commentators regard the phrase as being equivalent to *κατέναντι τοῦ θεοῦ κατέναντι οὗ* which does not make so good a sense: to believe before God, or in his judgment, is not an expression found in the Scriptures nor does it contain a clear idea. "Who makes alive, quickens," as He did with Abraham and Sarah, giving new life and power to their generative faculties lost on account of their age, as explained in v. 19. "And calls, speaks of, that which is not as if it were, existed," as in the case of the seed of Abraham. *Kühl* and others look upon both statements of the second half of this verse as standing in intimate relation with vv. 24 and 25: as the faith of every child of God must be the same as that of Abraham, that which God did with Abraham to bring him to faith must in a spiritual sense also be found with every Christian: Christ in whom they believe He raised from the dead, and regards Christians as righteous though they have no righteousness of their own. True as these statements are their connection with our present verse would seem to be rather far-fetched and artificial.

V. 18. "Who against hope" (in opposition to any hope that human reason could warrant) "on the basis of hope" (that hope which the divine promises inspired). "So that he might become, etc.": that was the purpose of God in leading and enabling him to believe in spite of all obstacles. Some exegetes make εἰς τὸ γενέσθαι dependent on ἐπίστευσεν: "(he believed) in becoming, that he would become." The grammatical possibility of this construction must be conceded; but in itself as in comparison with v. 11 the other view, adopted by us, is the more natural. The "many nations" (Gen. 17, 17) are not to be limited to the tribes of Israel that were natural descendants of Abraham. "Thus shall thy seed be" (Gen. 15, 5), namely, as the stars of heaven.

V. 19. "And not having become weak as to his faith" by the physical obstacles to the realization of the divine promise (the ingressive aorist). "He considered his own body as having been made, or having become, dead," by age, as to the power of begetting children. "The deadness of the womb of Sarah" is to be understood in the same way. As to these physical hindrances they could not weaken his faith.

V. 20. On the other hand "as to the promise of God he did not doubt by unbelief, but became strong with regard to his faith," taking τῇ πίστει in the same sense as in the preceding verse, not as the causal dative, as πῇ ἀπιστίᾳ has to be taken, since in that case bodily strengthening would have to be understood which does not suit the context that speaks of Abraham's spiritual condition. "Giving glory to God," by clinging to His promise, further explained in the following verse. The question whether the two participles of the aorist, δούς and πληροφορηθείς, denote that which preceded the



strengthening in faith, leading to it, or the manifestation of the strong faith, in our opinion is to be answered in the second way, both as to the suitable sense and the rule of syntax according to which a participle of the aorist following a finite verb in the same tense as a rule denotes something that manifests that which the finite verb states.

V. 21. "And being fully assured, etc.," explains his giving glory to God. Ἐπ' ἡγγέλται of course is the middle voice: "what He has promised" and what still holds good (perfect tense).

V. 22. "Wherefore": because by the grace of God he believed the promise notwithstanding all obstacles. "It was also": if καί is the correct reading it expresses the agreement between what Abraham did and what God did. "It was reckoned": his faith described in the preceding words.

V. 24. "Who believe" states what kind of men the "we" are. Only to those, and to all those, such an imputation unto justification takes place in accordance with the example of Abraham. Μέλλει expresses what the general will and intention of God in this matter is: "He is about, will." "On Him who raised Jesus our Lord from the dead": lit. "from (the midst of) men, or beings, that are dead," the article omitted. "Our Lord" is added, because if Jesus were simply one of those mere men who were raised from the dead, by the prophets, Jesus and the Apostles, faith in Him could not be accounted for righteousness. But since He is our representative and head, as He claimed to be, raising Him from the dead was a proclamation that He in reality was what He claimed to be, the Son of God and our Redeemer, that He had accomplished what He died for,

the atonement for our sins. The resurrection of Jesus is of such decisive importance because if He had remained in death it would prove that He had not atoned for our sins and they were still resting upon us for punishment (comp. 1 Cor. 15, 13 sqq.).

V. 25. The preposition *διὰ* according to common assumption has not the same ultimate meaning in the two connections in which it stands, as our Summary Explanation shows, designating in the first place the existing cause that brought about the delivering of Christ into suffering and death and in the second place the purpose for which the resurrection took place, namely, our justification. And that must be the understanding if we take the word justification, which is always the signification of *δικαίωσις*, in the sense in which it and the verb *δικαιοῦν*, from which it is derived, nearly always occur in the N. T., namely, as referring to our personal justification, the subjective justification of an individual by faith that is kindled in his heart. But if we assume that here, as in our opinion is the case in 5, 18 and 2 Cor. 5, 19, Paul speaks of the objective justification of all men by the atoning death of Christ, their substitute and representative whose death objectively was their death and whose absolution or freedom of the sins taken upon Himself objectively could not but be their own absolution and deliverance from sin, then *διὰ* must have the same meaning in the second place as in the first: because sin was there Jesus had to die, and likewise, because by His death He had atoned for our sins and as our representative had been absolved and pronounced free from sin, and we in Him had been justified, He was raised from death, and had to be raised, having fully atoned for all our sins. Ultimately it makes no real dif-

ference how we view the matter, since the objective justification of all men in Christ, as described just now, is the necessary basis and condition of the personal justification of the individual. Comp. 5, 18.

**3. The Righteousness of God Insures to Us Eternal Salvation: 5, 1-21.**

**a) The Dogmatical Proof: 5, 1-11.**

SUMMARY EXPLANATION.

The natural consequence of justification is peace with God who has been reconciled and propitiated through Christ our Savior (1), to whom it is also owing that by faith we have been permitted to enter our present state of grace; and hence we can also rejoice in the hope of the future glory that God possesses and will bestow upon his children eternally (2). But not only in this hope do we rejoice, but also in the afflictions that as Christians we have to bear, since we know that, if we bear them in the right spirit, they will lead to an increase of that hope by making us patient and persevering, tried and approved (3 sq.) And this hope does not put to shame by proving futile and unfounded; of this we are assured by the blessed experience we have in our hearts of the unspeakable love of God for us sinners, an experience vouchsafed to every believer by the Holy Spirit, who works and accompanies faith (5). For what greater love could God have shown us than to let His Son, at the proper time appointed by His wisdom, die for us who did not, and could not, do anything for Him, yea, who were His enemies (6)? For there is scarcely a man, that would die for a righteous person, conforming his life to all the requirements of law, whilst for his benefactor perhaps some one might undertake to die (7).

Then, most assuredly, the great love of God for us is proved beyond all doubt by His Son's dying for us, when we were not even righteous, much less persons that had done anything for Him and His glory (8). How much more, then, can we be sure of our deliverance from eternal punishment, since now we are justified by means of Christ's vicarious death (9). And if Christ through His humble death reconciled us to God when we were His enemies, how much more can and will He save us eternally, since He is living in divine majesty, and we are reconciled to God (10); yea, not simply are reconciled and hence free from punishment and fear, but can even boast of the true God as our heavenly Father, through Christ to whom we owe our present reconciliation, the earnest of our future perfect salvation (11).

NOTES: 5, I-II.

V. 1. "Having therefore been justified by faith": a conclusion drawn from the preceding exposition. "Out of faith," the literal translation, considering faith as the subjective source or condition, as the necessary presupposition of justification, namely, the subjective or personal one which must follow the objective or general one in Christ as our substitute if we are to enjoy the latter. "Let us have peace with God": that must be the rendering if the subjunctive form *ἔχωμεν* is accepted as the true reading. It is found in the great majority of manuscripts and ancient translations, and still does not fit the context which requires an assertive statement and not an admonition. Perhaps the subjunctive form was read in conformity with *καυχώμεθα* in v. 2, which as to the form can be the subjunctive just as well as the indicative. Evidently the sentence was used in an hortatory way

and to have peace was regarded as meaning to hold fast to peace, which the expression does not mean. To "have peace towards God," "in our relation to God," is not anything that man can bring about but a result of the judicial act of God by which He imputes to us the merits of Christ, thereby forgiving our sins and thus taking away the enmity between God and us caused by our sins that could not but arouse the anger of a holy and righteous God. "Through our Lord Jesus Christ": Jesus in whom the promised Messiah appeared, having by His vicarious sufferings and death made us His own, is the objective cause of the peace between God and ourselves. Through Him and His redemptive work that peace was objectively acquired; it becomes our subjective, personal possession through justification by faith. Thus also here we have objective and subjective justification in their proper relation.

V. 2. "Through whom also we have had the access by faith to that grace in which we stand," or, "the entrance into that grace." This grace according to the context is the state of grace obtained by justification, which is a lasting, continuous state as long as we retain our justification by faith. "Through whom also": just as we have peace through Him so also justification is owing solely to Him; the one presupposes the other. "We have had" and have it now in our possession" (perfect). "By faith": by Christ's redemption, that access or entrance was gained for us, was ours objectively; by faith it becomes ours personally, the possibility becomes reality. Thus the expression "by faith" is not in opposition to the train of thought but entirely fitting. "And we boast": also here the indicative is in accordance with the whole context. "On the basis of hope": the basis is here also

that which we boast of. We boast, not of any works of ours (3, 27), but that as justified men we have the hope "of the glory of God," which is His and which He will let us share after this life of affliction is over (v. 17).

V. 3. "But not only" (do we boast of that hope of being finally delivered from all affliction). "But we also boast, glory, rejoice in our afflictions": here the sphere of the glorying is at the same time that of which we boast, at which we rejoice. "Knowing": not only by the testimony of the Scriptures, but by our own experience. Ὑπομονή is a remaining under certain conditions, afflictions and the like, not running away from them: endurance, patience, steadfastness.

V. 4. By patient endurance of trials we gain the approval of God, and the consciousness of thus being approved by God, being and remaining His children notwithstanding all our trials and afflictions, necessarily increases our hope of eternal glory.

V. 5. "The love of God": the love which God has for us and has shown to us, not our love for God, which because of its weakness and vacillation cannot be a foundation of our hope; θεοῦ is gen. subj., not obj. This love "has been poured out in our hearts" by rendering us conscious and sure of it; and this consciousness and assurance is there and remains as long as we retain our faith (perfect). "Through the Holy Spirit": without the article as a proper noun, there being only one Holy Spirit in this eminent sense. The love of God has been gained and procured for us sinners by the atoning sacrifice of Christ; but the Holy Ghost is the one that announces and offers to us what Christ has obtained for us; His operation and work is as necessary as the work of Christ,

though in a different direction. That He is given to us in regeneration, which He also works, is owing to the redemptive work of Christ; He is a gift that Christ had to merit for us. The love of God poured out in our hearts, if not rejected and cast out by wilful unbelief, will surely bring about the realization of our hope based upon God's own promise (8, 17. 29).

V. 6. The twofold *ἔτι*, supported by the best manuscripts, must be regarded as emphatic: "For Christ *already*, when we were *still* weak," not being able to do anything good. Κατὰ καιρόν in our Explanation is connected with ἀπέθανεν, making good sense in itself though separated from the verb, which however may serve to emphasize the words between the two. There is no special reason here why the verb should be modified in this way; but the same may be urged against its connection with either the preceding ἀσθενῶν *ἔτι*, or the following ὑπὲρ ἀσεβῶν, though also this in itself makes good sense: already at the time when we still were weak, still were godless, Christ died for us. Zahn looks upon the received text as genuine, just because it is singular and still is found in the majority of the best manuscripts, and gives this literal translation: "Still (*noch*) Christ whilst we were weak, still, as far as the point of time is concerned, for ungodly (He) died." He makes *ἔτι* in exactly the same sense begin both the first and the second of the parts into which he divides the sentence. If instead of *ἔτι γάρ* we adopt the conjecture of some interpreters εἰ γάρ there is no apodosis to this protasis, the sense of it in a different form being found in v. 9 (comp. vv. 12 sqq.; Gal. 2, 4 sqq.) One manuscript reads εἴγε, "if indeed." Kühn adopts this reading as original and of course connects the sentence introduced by it with the preceding



one and translates thus: "If indeed Christ at the time when we, according to the temporal circumstances, were still weak, died for us as ungodly ones." "Ungodly" is added to show that our weakness was not an innocent one. Sin certainly is weakness, yea, the source of all human weakness, but it is a self-imposed, guilty one.

V. 7. The distinction made in our Explanation between *δίκαιος* and *ἀγαθός* is true in itself and must be made here because of the gradation implied in the text as also because of the article prefixed to *ἀγαθός*. In the relation to our fellow-men these two classes of men can be found warranting different treatment; but in relation to God there is no righteous man, much less one that had done Him a favor or conferred a benefit upon Him. This contrast is emphasized in the next verse. "Also, even, undertakes": in addition to anything else he may do for him. In accordance with the context those adjectives speak of persons, not of things or conditions.

V. 8. Here according to the order of words "his own love" and "God" over against men are to be emphasized. God "shows, proves, His own love towards us, with regard to us, in this that."

V. 9. "Consequently": according to what has just been stated. "Much more" in the logical sense: "much more certainly." "Being justified now" over against "still being sinners." "In his blood," shed for the remission of our sins, that is found which is imputed to us for justification, the vicariously acquired righteousness of Christ. "Through Him": who has proved Himself our Savior and Redeemer; by Him only, and by Him most certainly. The future tense points to the final, complete deliverance. "The wrath" is that which on the day of judgment will be poured out fully upon those that still

are in their sins, not having accepted the atonement acquired by Christ (comp. 2, 5).

V. 10. "Being enemies" takes up "being still sinners" in v. 8, as "being reconciled" takes up "being justified" in v. 9. "Much more" again is logical. "Being reconciled" is contrasted with "being enemies," "we shall be saved" with "we were reconciled," and "in His life" with "through His death."

V. 11. "But not only": "being reconciled" is to be supplied. "Through whom now we have received, gotten, the reconciliation": *Meyer* and *v. Hofmann* understand this as follows: Christ as "our Lord," in His state of exaltation, has sent the Holy Spirit to offer to us the reconciliation that He by His redemptive work has gained for us, and through the operation of the Holy Spirit the reconciliation obtained for all men objectively has now become our personal possession by faith. Thus not only the objective existence of this reconciliation but also our present personal possession and enjoyment of it is owing to the Messiah that appeared in Jesus of Nazareth. Thus "now" would stand in contrast with the past; it is, however, preferable to contrast it with the future, as it is used in v. 9. See our Explanation.

b) A Historical Illustration: the Parallelism between Adam and Christ: 5, 12-21.

#### SUMMARY EXPLANATION.

According to what has been set forth in the preceding section, remission of sins, life and salvation have by one man, the divinely-appointed spiritual head and representative of mankind, Christ Jesus, been obtained for all men; just as through one man, Adam, the natural head and representative of the whole human family, sin and death in all its forms, spiritual, natural, and eternal, en-

tered the world, and were transmitted, from parent to child, to all men, since in Adam, their ancestor and head, all his descendants were contained and represented. As Adam is the *natural* head and representative of the human race, who did what he did as such for his whole posterity and transmitted his condition and nature to all those that by *natural* birth have him for their head: so Christ by divine appointment is the *spiritual* head and representative of mankind, who did what He did as such for all of them and transmits it to all those that by *spiritual* birth through faith have Him for their head (12). That death originally and primarily is the result of the first sin of Adam as the source and representative of the human race, is seen from this that up to the promulgation of the Law through Moses death ruled over all men, even infants, though up to that time among the many sins of men none was found that, like Adam's first sin, was a transgression of a divine command to which the penalty of death had been appended; and God inflicts no punishment that He has not threatened for the transgression of an explicit commandment of His. Hence, that men have to die, is in the first place the result and punishment of the sin that they have committed in and through Adam, their ancestor and representative. And hence, also, the first Adam is the type of the second, of Christ, who likewise is the head and representative of the human race (13 sq.). So there is a likeness between the fall of Adam and the gracious redemption of Christ, in this, namely, that both are representative, both have taken place for all men. But there is also a difference between the two: in Christ we have regained more than we lost in Adam. In the first place, we can be sure that the grace of God, who sent Christ, and the gracious gift

of Christ, the second Adam, who lived, suffered, and died for mankind, will more than balance that one unhappy act of the first Adam, saving the many that by Adam's sin have become subject to death (15). In the second place, the gracious gift of Christ is not of such a nature as if it had been occasioned only by that first sin of Adam and were to atone merely for that. Christ did not atone for that one sin only, but for all the sins of men that have followed it, so that through Christ's atonement we have the remission of all our sins, original and actual, justification instead of condemnation (16). And this is the case because the abounding grace of God and the abounding gift of righteousness obtained by Christ are far greater than the sin of Adam: they have an *intensive* and therefore also an *extensive* superiority over the latter. Hence life will most assuredly reign where formerly death reigned, if only Christ and His merits are accepted by faith (17). Thus, then, as the consequence of Adam's fall was the condemnation to death for all men, so the consequence of the righteousness acquired by Christ is justification unto life for all men (18). For as Adam's transgression of God's commandment made all men sinners, so also Christ's fulfillment of the Law acquired righteousness for all men, so that, if by faith they accept Christ as their head and Savior, they will be justified (19). And this is not changed by the Law that came in between Adam's fall and Christ's redemption; for it was introduced not as a means of justification and salvation, but to give an opportunity and occasion for sin that is in man to manifest itself the more by transgressing the Law, so that sin could be known the better and thus cause man to look for a savior; and where sin thus has become abundant,

divine grace in Christ has shown itself still more abundant, conquering and covering all this sin (20), in order that just as sin exerted and manifested its dominion and power in death, bringing it upon all sinners, so divine grace might exert and manifest its dominion and power through Jesus, the Christ and Savior of men, by the righteousness obtained by Him that opens the door to eternal life, everlasting communion with God, the source of all happiness and blessedness, to every man that in true faith accepts it as his own (21).

NOTES: 5, 12-21.

V. 12. The sentence begun here is not completed; but it is taken up again in v. 18 and then completed. Also the last clause of v. 14 indicates what is to be supplied. 'Εφ' ᾧ = ἐπὶ τούτῳ ὅτι: on this (ground) that = because. This is the sense in which Paul always uses this expression (comp. 2 Cor. 5, 4; Phil. 3, 12; 4, 10), and the only one fitting here. Πάντες ἡμαρτον, namely, in and by that sin of Adam. That this is the sense becomes evident from the reasoning in the verses immediately succeeding. In itself the aorist ἡμαρτον could, of course, refer to the personal sinning of Adam's posterity, as is the case in 3, 23; for aorist does not only express one momentary action of the past, but also "a series or aggregate of acts viewed as constituting a single act" (*Burton*). "Through one man": of course Adam, though he was not the first human being that sinned, this being his wife Eve; but if he had not followed Eve in eating of the forbidden fruit he would not have become the one man through whom sin as a ruling power and in consequence death as the adequate retribution has entered the human world. He became the head and author of a

sinful and mortal human race by generating descendants in his own moral and physical condition. What would have been the result if only Eve and not also Adam had eaten of the forbidden fruit we do not know; God, however, knew what would occur and made His plans accordingly. Our explanation given above is not accepted by all commentators, though it is the only one that fits the context. The principal bone of contention is the last clause of this verse. Ἐφ' οὗ is by most of them taken in the only sense warranted by N. T. and also classical use: "on the basis of this that = because." But then as a rule they understand the predicate "they sinned" as referring to the actual personal transgressions of the posterity of Adam; and when you point them to the great number of infants that die before they have sinned in that way, they respond that the statement is a general one, not taking cognizance of these exceptions, which certainly is an argument that does not answer the case. As stated, the aorist ἡμαρτον could refer to the past personal action of all men; but it can just as well point to an action in the past that in the first place was committed by Adam for himself but then also in and through him as their head and representative by all those that potentially were in him as to their whole nature, all men as his descendants. Of course ἐφ' οὗ does not mean, as the Vulgate, following Augustine, has it, "in whom"; but this is a necessary supplement demanded by the context, also by vv. 13 sq. *Kühl* takes the position that, indeed, the descendants of Adam by inheriting his whole nature also inherited his sinfulness, and in that respect speaks of original sin (*Erbsünde*); but he denies that they inherited any guilt, guilt for them attaching only to their own personal transgressions. But guilt is an idea that

cannot be separated from sin in the Biblical usage. *Zahn* takes ἐφ' ᾧ in the sense of "under which condition, under which circumstances," namely, that through Adam's sin death has entered the human world as an unavoidable power, so that with his descendants death would be the first feature, followed by sin as the second, whilst with Adam it was the reverse — a view we cannot adopt.

Vv. 13. 14. "Up to the Law" given through Moses, which, just as the commandment given to Adam, had appended to it the threat that its transgression would be punished with death. Up to the times of Moses such a law did not exist, and still death ruled in the human race as a sovereign king. How is this to be explained if God does not reckon, take into account, sin as a transgression of the Law when there is no law? Our explanation, which is that of our Lutheran Church, is given above: because all men, also those that lived in the interval between Adam and Moses, had sinned in and through Adam in whom, as his descendants, they were enclosed, and hence have to bear the punishment pronounced upon his, and their, sin. *Kühl* denies this inference, as most of modern commentators do, and tries to do justice to the statements of these verses by assuming that the arrangement and judgment of God by which death followed the transgression of Adam is to be considered a law governing his descendants before the Law was given through Moses, and that in consequence of this supposed law death was the punishment also of those men who did not have a law comparable to the commandment transgressed by Adam and the later Mosaic Law. We, for one, are unable to adopt *Kühl's* view, since, if such an arrangement were to be a law in the sense of our text, the statement of



this text, that there was no law entailing death upon sinners, would not be tenable. Our explanation above is the only one doing justice to the text. That all men, having, as Adam's descendants, necessarily been in him with their whole nature, though not as yet existing as persons, should have inherited not only his sinfulness but also the guilt and punishment of his sin is no more mysterious than that the consequence of his sin, death, has been inherited, which inheritance certainly includes the punishment for his sin. The subjective negation *μή* in the expression "those that had not sinned in the likeness of the transgression of Adam" is used because the likeness of the punishment might suggest the likeness of the sinful act which Adam committed as an existing person whilst none of his descendants at the time of his transgression existed as such.

V. 15. This verse states the *intensive* superiority of what we owe Christ above that which we have gotten from Adam. "But not as the transgression (of Adam is) so also the gracious gift (obtained through Christ is)," namely, in its effects upon us men. "The many," as opposed to the one; hence not the expression "all" although all are meant, the all being many (comp. v. 18). "For if by the transgression of the one the many died": not simply because, infected by him, they followed his sinful example, but in the first place because they had a part in the transgression of Adam in whom they were. "How much more" in intensity and quality. "Has abounded for, unto, the many": expression of the *extensive* quality, passing over to the statement of the next verse. *Ἐν χάριτι* belongs closely to *δωρεά*, characterizing it as a gift that has its only foundation and source "in grace." Thus the grace of God and the

grace of the man Jesus Christ are put side by side as the efficient cause of our redemption; and that such a grace can be predicated of Jesus Christ makes His gift, His vicarious life, suffering, and death, so effective, as the gift of the God-man.

V. 16. "And not as if through one, occasioned by one, that had sinned (is) the gift." Τὸ δῶρημα, scil. ἐγένετο, or ἐστίν; ἐξ ενός, namely, Adam; ἐκ πολλῶν παραπτωμάτων, either, *from many trespasses*, or, *from trespasses of many* (πολλῶν masculine and dependent on παραπτωμάτων); εἰς κατάκριμα . . . εἰς δικαίωμα, scil. ἐγένετο: *came*. "For the judgment is from one into, unto, a sentence of condemnation, but the gracious gift from many trespasses into, unto, a sentence of justification." This is the *extensive* superiority of the work of Christ: the judgment of God occasioned by the sin of the one Adam could not but become a condemnatory judgment upon him and all his descendants as whose source and head he had sinned; on the other hand, the gracious gift proceeding from Christ, occasioned by many transgressions and intended to cover them, led to a judgment of justification, of forgiveness for all these trespasses. Thus the gift of Christ covers more than Adam's one sin.

V. 18. Ὅρα οὖν: a favorite introductory expression of Paul's, contrary to classical usage always beginning the sentence. Here it sums up the whole deduction of the preceding verses, even up to v. 12 to which verse it also in a manner furnishes the apodosis. Ἐνός in both cases must, in accordance with the preceding verses, be regarded as masculine, not neuter, referring in the first place to Adam, in the second to Christ: "Through transgression of one . . . through

act of righteousness of one." Εἰς κατάκριμα . . . εἰς δικαίωσιν, scil. ἀπέβη, has turned out unto condemnation and justification. Εἰς πάντας ἀνθρώπους in both cases to be understood objectively: for all men there is condemnation and justification; the former in Adam and his transgression, the latter in Christ and his fulfilment of the Law. The subjective and final condition and lot of every man depends upon his relation to Christ: if he does not by faith recognize Christ as his representative and substitute, his relation to Adam, by natural descent, determines his eternal fate, brings upon him everlasting damnation as the ultimate result of the inevitable reaction of a holy and just God against sin; if by faith he appropriates what Christ has procured for all men, God imparts it to him personally and individually, regards and treats him as holy and righteous. By raising Christ from death God publicly declared His atonement for all the sins of the human race complete and perfect; in other words, He justified Christ, pronounced Him free from all the sins that as the representative and substitute of all men He had taken upon Himself. But the justification of man's representative and substitute is necessarily man's own justification, provided he recognizes and embraces the representative and substitute as his own. The justification of all men in Christ may be called objective, or universal, or potential; it becomes subjective and personal, or actual, by faith only. That there is a difference between the universal justification in Christ and the personal by faith may be gathered from the next verse where the future tense (καταστήσονται) is used of the latter over against the aorist (κατεστάθησαν) describing the result of Adam's disobedience which in itself made every man a sinner per-

sonally and individually because of his natural connection with Adam. But the future can also be the logical one and thus refer to the universal justification, in consonance with the whole context that speaks of the objective results of what Adam and Christ did as the heads of all men. Through Adam death ruled; those that receive Christ's gift will themselves rule over their enemies in life. Those that by *δικαίωσις* in this verse understand the subjective or personal justification supply after *ζωῆς* the future tense: *ἀποβήσεται*.

V. 19. A further explanation of v. 18, using different expressions for the same idea: "disobedience" explains "transgression," "obedience" the "fulfilment of the Law" (*δικαίωμα*) by Christ. The verb *καθίστημι* means to place in a certain position or condition, here in that of sinners and of righteous men. The future *κατασταθήσονται* has been considered in the note on the preceding verse.

V. 20. "The Law came in between": so it is simply something intermediary, necessary for a certain purpose, not an independent purpose in itself. "That the transgression might become abundant": when there was a law a transgression like that of Adam could be expected (comp. v. 15); and where transgression abounded the rule of "sin" would also increase. Sin and grace are the opposite ruling principles; sin manifests its power *in* death which is already here, grace rules "*unto* eternal life" which in its perfect form is still in the future. That Jesus Christ is our Lord, our exalted Savior, assures us of certainly attaining eternal life if we remain His own.

**b. The Natural Result of the Righteousness of God, or Justification, is a Holy Life: Chapters 6-8.**

**1. He who is Justified has Died with Christ unto Sin, and hence no more Serves Sin: Chapter 6.**

**a) The Justified have Died with Christ unto Sin: 6, 1-11.**

SUMMARY EXPLANATION.

If where sin has become abundant, grace still more has become abundant (5, 20), it might seem as if the conclusion could correctly be drawn that we should, or at least might, remain in sin, in order to give grace an opportunity of becoming abundant (1). But that would be an impious, blasphemous inference, and at the same time would be in contradiction to the whole state and nature of a Christian; for how can a man that by death has severed all his former relation to sin, still live in sin (2)? Now to every one that doubts that a Christian, that is, a justified person, is in this very position, this can be clearly proved by his baptism. Baptism puts a man into the most intimate connection and union with the triune God (*βαπτίζειν εἰς*: Matt. 28, 19), hence also with Christ and His vicarious saving work, above all with His death, the climax and crown of this work, so that he has done and suffered what Christ did and suffered in his stead. But Christ died to do away with sin, to take away not only its guilt and punishment but also its rule and dominion; and so every Christian has with Christ died unto sin to do away with it in every respect, to have nothing any more to do with it, to escape both its fatal consequences and its polluting service (3). From this it follows that by baptism we have also been buried with Christ; for burial is the natural result and at the same time a proof of death. Whoever

is buried, is surely removed from his former life and connection. So our burial with Christ, which has taken place by baptism into His death, has totally and entirely put an end to our connection with our former sinful life: that is its import and meaning. But just as Christ did not remain dead, but was raised from the dead by the majestic power of God to live a new life, a life in which He no more sustains His former relation to sin, no more bearing it and suffering for it: so we Christians by baptism also have become partakers of Christ's resurrection to a new life, so as to be enabled, and at the same time bound, to live a life altogether different from our former, sinful one (4). For if by baptism we have come into such an intimate connection with Christ that His death has become ours also in this sense that we have died spiritually as He has died bodily, we shall surely also be partakers in His resurrection, rising spiritually as He rose bodily (5). And of this we can be the more sure since we know by our own experience that in and by baptism, or by regeneration and conversion, our in-born, sinful nature has been crucified, put to death in a similar way as Christ's humble body was crucified, in order that our body, in so far as it has been an obedient instrument in the service of sin, might be abolished and destroyed, so that we might no more be slaves of sin (6). For he who thus has died, is justified from sin also in this sense that it can no more rule him as his master (7). And if we thus have died with Christ, we are sure that we shall live a new life, just as He does (8), knowing that Christ after His resurrection no more in any sense is in the power of death (9), since the death that He died in consequence of having become our representative and substitute, being a perfect atonement for

our sin, severed His former relation to sin once and forever, so that His present life is a life simply in relation to God, and no more to sin (10). And in conformity with this life of Christ after His death, we as Christians, being united with Christ (ἐν Χριστῷ Ἰησοῦ), all appearances to the contrary notwithstanding, are to consider ourselves as having nothing whatever to do with sin, living solely for and in the service of the true God (11).

## NOTES: 6, I-II.

V. 1. "What shall we then say?": probably an objection raised by the persons mentioned in 3, 8. "Shall we remain with sin," obedient to it as our ruler?

V. 2. Μὴ γένοιτο: comp. 3, 4. Οἷτινες: "we that are such persons as": giving the reason why we should not remain in sin, as the sphere of our living and being. Πῶς: how could it be possible?

V. 3. "Or do you not know?": if you doubt this statement, remember what you know (comp. 7, 1). "As many of us as have been baptized" = all of us that, etc. Baptism is, in the normal state of the Church, the normal means of regeneration, or of bringing a man into that intimate connection and union with Christ that makes him a Christian (John 3, 5; Matt. 28, 19). As such it is the means and source of justification on the one hand, and of sanctification on the other. In the present section of our Epistle baptism is regarded in the *latter* respect, viz., as the means and source of *sanctification*. This presupposes justification, but is not identical with it. In justification God *imputes* to us the merits of Christ, or His righteousness; in sanctification God *makes* us righteous by giving, nourishing, and preserving to us a new life. Baptism is the divinely-appointed means for kindling faith and giving to it all the merits of Christ;



and thus it is also the means and source of justification and sanctification. For justification can only take place, and surely takes place, when the merits of Christ have been appropriated by faith; and sanctification can only take place, and surely takes place, where faith and, inseparably connected with it, the Holy Ghost dwells in the heart. — With regard to the *form* of baptism our present section does not determine anything; for it does not teach what baptism by its form *signifies* and symbolizes, but what it *does* and gives as the divinely-appointed means of bringing man into union with Christ and all His vicarious work. Hence vv. 3 and 4 do not *rest* on immersion as the *necessary* form of baptism, though they may *refer* to it as the then *usual* form. When Christ, as the representative and substitute of the whole human race, died on the cross, all men died in Him and with Him *objectively*. When a man is regenerated in and by baptism, the normal means of regeneration, this objective death of Christ, as the atonement for his sins and the meritorious cause of justification and salvation, becomes his own, is imputed to him, through faith, whose kindling is identical with regeneration. But in and by regeneration man also dies, *subjectively*, spiritually, dies unto sin as his lord and master, becomes a new man, not only objectively, in the judicial view of God who imputes to him the merits of Christ appropriated by faith (justification), but also subjectively, in himself (sanctification). “Οσοι: “all who”; no exception.

V. 4. Οὖν: since we have died with Christ. Εἰς τὸν θάνατον: best construed with τοῦ βαπτίσματος, as in v. 2 with ἐβαπτίσθημεν; and not with συνετάφημεν in the sense of: into death as our state and condition = so that we now are (spiritually) dead. “By the glory, majesty,

of the Father": the δόξα is the appearance or manifestation of the divine nature and attributes, here especially of omnipotence. "In a newness of life": *καινός*, new as to quality. "So also we might walk": not simply *be*, since this new life is to be shown in our daily walk.

V. 5. Literal translation: *For if we have become grown together with the likeness of his death, certainly we shall also be of his resurrection.* That which is like unto Christ's death, namely, spiritual death, has become ours so intimately as if we had grown together with it; i. e., in and through baptism we have really and actually died spiritually, as surely as Christ has died a natural death for us. This the Apostle says, presupposing, as he can, because writing to Christians, that baptism has been received in the proper spirit, viz., by faith. In the last clause of this verse it is not necessary to supply anything: to be of Christ's resurrection means to rise (spiritually) as He has risen (bodily). Still, it is perhaps better to supply from the first clause the words "grown together with the likeness" before "of his resurrection"; the likeness of Christ's (bodily) resurrection is, of course, our spiritual resurrection. The future tense (*ἐσόμεθα*) does not, in this connection, refer to something (the resurrection of our body) that will take place at some future time (at Christ's coming for judgment), but, here as so often (comp. 3, 20. 30), denotes a rule that always will hold good (logical future). *Kühl* supplies after *σύνφντοι* the pronoun *αὐτῷ*, namely, Christ, and translates *ὁμοιώματι* "by the likeness" of His death, so that the sense would be: we have come into the most intimate connection with Christ by having died spiritually as He has died bodily. Though this makes good sense it is not so natural a construction as the one adopted generally.

V. 6. "Knowing this": *Kühl* thinks it is impossible to connect this with the logical future ending v. 5, hence connects it with the last clause of v. 4, regarding v. 5 as a sort of explanatory parenthesis. He furthermore looks upon vv. 6-10 as stating what the lasting results of the spiritual death and resurrection that has taken place with us in baptism are to be, vv. 6 and 7 referring to the death as manifested by continuous severance from sin, and vv. 8-10 to the resurrection as shown by a life in the service of God. According to this view those verses, though assertatory in form, would involve an exhortation, paving the way for the direct admonition contained in vv. 11-13. This view of vv. 6-10 appeals to us, though we think v. 6 can be connected with v. 5 in the manner shown in our Explanation, namely, by inserting a short sentence indicated by the context. *Συνεσταυρώθη*, scil. *τῷ Χριστῷ*: when by baptism we come into the most intimate union with the death that Christ suffered for us, by regenerating faith appropriate Christ's atonement as our own, then we die spiritually, or our old man, our sinful nature, is crucified. "The body of sin" is by some (e. g., *Philippi*) understood as meaning sin itself, considered as a mass, a body or organism, of which the individual sinful lusts are, so to say, the members (comp. Col. 3, 5); we, however, with the majority of commentators, prefer the usual signification of "body" and understand the body that by nature is in the possession and under the dominion of sin (comp. v. 12), just as 7, 24 speaks of "the body of death." The whole context represents us, our sinful nature, as dying unto sin, not sin as being annihilated or abolished. "Body" (*σῶμα*) and "flesh" (*σάρξ*) differ as the *organism* differs from the *material* of which it consists; here,

in connection with the service of sin, evidently the former term is the more appropriate. "In order that we should no more (as formerly) slavishly serve sin as our ruler," though there is still sin in us, as is shown by our sinful deeds.

V. 7. Ὁ ἀποθανών cannot in this connection refer to physical death, since by it no man, in any proper, biblical sense, is "justified"; in the context it naturally refers to the spiritual death spoken of before and afterwards. Δεδικαίωται ἀπό: "is justified from," is pronounced just so that he is free from sin in every respect, from its dominion as well as its curse. The perfect denotes the present condition.

V. 8. To be understood in the same way as vv. 5 and 11. The matter is so important that the Apostle expresses it in different ways. Πιστεύομεν "we believe," are confident, trust. We can be sure, and are sure, that God will never do only half of what is to be done. "We shall also live": the future tense to be understood as in v. 5.

V. 9. "Death over him no more rules": not death but life; "over him": who by dying once brought about the work He came upon this earth to accomplish; "no more": as it did as long as He bore our sins, for sin and death are inseparable. And as He is the Christ, our substitute and Redeemer, what is to be said of Him as such holds good with regard to us also in so far as we are united with Him: His death and His life are ours not only, though in the first place, as to justification but also as to sanctification; death is to be followed by a continued life.

V. 10. "What he died . . . what he lives": ὃ is the accusative denoting the contents or nature of His dying and living: the death that He died . . . the life that He lives.

## b) Hence the Justified no more Serve Sin: 6, 12-23.

## SUMMARY EXPLANATION.

If we Christians by baptism have with Christ died unto sin, it necessarily follows that, although whilst we live in this mortal body we cannot altogether be free from sin, yet sin must not rule over us so that we obey the sinful desires that cling to every natural descendant of Adam until death and manifest themselves in and through the body (12). Sin evidently would have such a rule over us if we were in the habit of placing our members in its service as weapons to act and fight against the good and righteous will of God. Hence, we are not to do that, but at once and forever to place our whole person into the service of the true God, as it becomes those that are no more dead in sin but living a new life with Christ; and then we shall also place our members into the service of God to promote His righteous will against all His and our enemies (13). And this we can do, at least make a true beginning, since, if we really are Christians, sin will and can no more be our lord and master; and this because we, as such Christians, are not under the rule of the Law that, indeed, on account of our flesh, can only call forth the sin that is in us (comp. 7, 5 sqq.), but under the rule of grace that gives us all that we need also in this respect (14).

But again (comp. v. 1), it would be a false and pernicious inference to conclude that, if we now are under the dominion of grace, which takes away and forgives sin, and not under that of a law which forbids sin, we may commit a sin whenever we feel like it (15). For every one knows that a man cannot but be the *obedient servant* of him, and of him only, to whom he is in the habit of offering himself as such an obedient servant,

whether, indeed, this master be sin, which necessarily leads to death, or obedience to God and His will, which results in righteousness (16). But we, together with the Roman Christians, ought to be thankful to God that our servitude to sin is a thing of the past, and that with a willing heart we have become obedient to that Gospel type of doctrine preached by Paul and his faithful co-laborers and successors that by the grace of God we have been led to embrace (17); and that thus our allegiance and obedience has been changed from sin to righteousness (18). For man, as a finite being, owes and yields allegiance and obedience to some one: he is not, and cannot be, sovereign and independent of all authority and lordship, but must be the submissive servant, the very slave, of some one, either of God and righteousness, or of Satan and sin. So strongly the Apostle expresses himself, taking a figure from the relations of human life, viz., bondage or slavery, in order to impress an all-important truth upon his readers who, like all Christians, because of their sinful and weak flesh, are very apt to overlook and forget it. For, viewed from another, equally correct and important, side, what Paul calls servitude and bondage of righteousness, is true liberty itself. What the Apostle means is, that just as in our former, unregenerate, state we willingly made our members submissive servants of sin, that moral defilement of ourselves and transgression of the Law of our God, so as to bring about this transgression in fact: so now as Christians we should willingly make our members submissive servants of righteousness, so as to bring about a holy life (19). In our former state we were submissive servants of sin, and thereby were free and independent in one respect; but what a liberty and independence that was: freedom and

independence from righteousness and all its blessed consequences (20)! And what was the natural result? Things and conditions of which now we are rightly ashamed, since their final outcome is nothing but death, spiritual, natural, and eternal (21). But now, having by the grace and operation of God had our condition entirely reversed, so that our allegiance and obedience is transferred from sin to God, the result is a holy life already here on earth and the final outcome eternal life and happiness in the world to come (22). For death in all its forms and stages is the natural reward given by sin, just what a sinner merits and deserves; but eternal life and happiness is the free and unmerited gift of God for all those that by faith receive the promised Messiah in the person of Jesus as their Redeemer and Savior (23).

NOTES: 6, 12-23.

V. 12. "Reign" (βασιλεύετω, be king and ruler) is emphatic. The "*mortal* body" (θνητῷ emphatic by position) cannot but be subject to sin; for death and sin go together (comp. v. 23; 5, 12). "Thereof" (αὐτοῦ) refers to "body": the sinful lusts make the body their dominion and tool. "To obey": as a rule and habit (inf. pres.) would be the natural result of having sin rule over us as a king. Where the evil lusts and desires are obeyed a life slavishly subject to sin will naturally follow.

V. 13. "And not" do that which would necessarily be the consequence of obedience to the evil lusts. "Unto sin . . . unto (the true) God": these are the two rulers that war against each other, and with one of these two we must enlist and fight. "Instruments" (better, weapons, ὅπλα) "of unrighteousness," that are



unrighteous and bring about and further unrighteousness. "Sin" is regarded as a king (v. 12), intent upon extending unrighteousness, the negative of the will and law of God. "Instruments" (weapons) "of righteousness," the very opposite of the "instruments of unrighteousness." Ὠσεί: here in the objective sense; expressing reality; ἐκ νεκρῶν: lit. "out of (persons that were) dead" = having formerly been dead. "Sin," emphatic; we have a different master (κυριεύσει = ἔσται κύριος).

V. 14. An encouragement, pointing to the result of following the admonition: "For sin over you will not rule": every word emphatic: "sin" with Christians will surely not be the ruler, though it is still in them. "It will not rule," be the lord and master: logical future. That, however, would be the case if they still were under the rule and bondage of the Law. Νόμον and χάριν without the article to emphasize the quality; so also in v. 15.

V. 15. τί οὖν supply ἔστιν: "What then is the state and condition?" "Shall we sin, commit sin?" subjunctive of the aorist of single sinful acts; ὑπὸ νόμον . . . ὑπὸ χάριν: the rule of a law or of grace extends over us (ὑπό c. acc.). Μὴ γένοιτο: comp. 3, 4.

V. 16. "Do you not know that to whom you offer yourselves as servants (slaves) unto obedience his (supply τούτου) servants you are whom you obey": δούλους and δοῦλοι with the words that follow are emphatic: you cannot be the obedient servants of one master and still claim to be also the servant of a different one; it is either — or, either sin or God, as the following clause explains. Hence a man that claims to be a Christian or servant of God cannot draw from the statement of v. 14 the conclusion given in v. 15, no doubt as drawn by the Jewish opponents of Paul. In v. 16 the verb ἔσθε

cannot have the emphasis because of its position after, not before, δοῦλοι. Ἦτοι emphatic: "whether indeed": servants of sin cannot at the same time be servants of God. Here we find "obedience" instead of God since its opposite, sin, is disobedience, so that it amounts to the same thing. "Sin" and "obedience" are personified.

V. 17. Ἦτε is emphatic: it is no longer the case; ὑπηκούσατε, the ingressive or inceptive aorist: you have become obedient, have entered the state of obedience. Εἰς ὃν παρεδόθητε τύπον, by assimilation and attraction for τῷ τύπῳ εἰς ὃν παρεδόθητε. "Unto which you have been delivered," instead of "which has been delivered unto you," to emphasize what has been done with them without any exertion or merit on their part; they were passive, not active, in getting the Gospel preached to them in its purity. "Type of doctrine": there were, as there are now, different types or forms, e. g., heathen and Christian, legalistic or Judaistic, and evangelic or Pauline.

V. 18. The result of v. 17 stated on the basis of the either . . . or presented in v. 16. Τῇ δικαιοσύνῃ, the dative of relation: "unto righteousness."

V. 19. Ἀνθρώπινον λέγω: "I speak (something) human," use an expression taken from human life. Δοῦλα: as also sometimes in classical Greek δοῦλος is here used as an adjective of three endings: slavish, servile, subject. Ἀκαθαρσία (sin with regard to ourselves) and ἀνομία (sin with regard to God), the personified principle; the second ἀνομία the concrete reality. Ἀγιασμός: sanctification as a state and condition. The sentence introduced by γάρ is to justify the figure of speech taken from human life: It is always bondage to the one and freedom with regard to the other,

never the same relation with regard to both, always either . . . or. But bondage, properly understood, it always is.

Vv. 20-22. A fuller explanation of the second sentence of v. 19.

V. 20. Τῇ δικαιοσύνῃ: comp. v. 18.

V. 21. Οὖν: in consequence of this bondage and freedom. The question is where the point of interrogation is to be put, whether after τότε, or after ἐπαισχύνεσθε. In the former case the translation would be: "What fruit, therefore, had you then? (Those things, ταῦτα) on account of which you now are ashamed"; in the latter: "What fruit, therefore, had you then (of those things, τούτων) on account of which you now are ashamed?" And in this latter case the implied answer of the rhetorical question would be: None — fruit then being taken in the good sense only. The former punctuation is to be preferred as most natural. Ἔχετε: imperfect, denoting continual state and condition.

V. 22. Ὡς: the emphatic contrast. Τῷ θεῷ, dative of relation (comp. v. 18). Τὸν καρπὸν ὑμῶν: that fruit or result that is peculiar to, and distinctive of, men that are in such a state and condition, viz. submissive servants of God, delivered from the servitude of sin. The expression "your fruit" here over against the simple "fruit" in v. 21 may also indicate that the result of the present life is one that we hope and strive for whilst that of our former life in the bondage of sin was one that simply came upon us as a natural result of our state and condition. "Unto sanctification": leading into it more and more, since it is a gradual growth in this life, a natural fruit of faith and never perfect here on earth. "But as the end eternal life": of course dependent on ἔχετε.

V. 23. "The wages of sin": that which sin as a ruler pays its subjects as their well-deserved reward. (The plural of the word refers perhaps to the different means of sustenance that the soldier at first received during his service.) "Eternal life," on the other hand, is "the gracious gift of God," not any reward in the strict sense of this term; only the different degrees of glory in eternal life are a gracious reward according to the promises and the kindness of our heavenly Father. "In Christ Jesus," the divine Redeemer having become man, the source and possibility of eternal life is to be found; and since He is our exalted Lord we are sure that we shall get and enjoy it if we only do not wilfully separate ourselves from Him.

**2. He who is Justified has also Died with Christ unto the Law that, because of the Flesh, was to him only an Occasion for Sinning: Chapter 7.**

a) The Justified have Died with Christ unto the Law that Proved only an Occasion for Sinning to them: 7, 1-13.

#### SUMMARY EXPLANATION.

In the preceding chapter, v. 14, the Apostle had stated that a justified man is no more under a law, but under grace. In the following verses he had then met a false and dangerous conclusion that might be drawn from that statement, dwelling especially upon the second part — to be under grace does not mean to be free from all obligation. Now he proceeds to prove the first part of that statement to such as might not be willing to admit its correctness. They all, his brethren in the faith (1, 13), are well acquainted with the law and its principles, whether, as former Jews, it be that of the people of Israel or, as former Gentiles, that of the law-renowned

Romans; hence he can appeal to their own legal knowledge. It tells them that the Law can be binding on a man only as long as he lives (1). This is shown by the case of a married woman that by law is bound to her husband only as long as death does not intervene (2), so that she can be considered an adulteress only if she marries another man whilst her first husband is still among the living (3). This proves that death changes the relation and does away with the obligation imposed by the Law. As already shown in the preceding chapter, the death of Christ is at the same time the death of the man that by faith is united to Christ as his substitute and Savior. But this death of Christ was also a death unto the Law to which Christ had subjected Himself in our place and for our benefit, fulfilling it for us by His life and atoning for our transgressions of it by His death; and thus after His death He is no more under the Law: He has done with it as He has done with sin. Hence those that have died with Him, also have died unto the Law when Christ's body hung on the cross; and this has the effect that they are no more under the Law, that it is no more to them the, impossible, way to salvation, but that now they have become the subjects of an entirely different Lord and Master, who is able to save them, as He has proved by His resurrection (1, 4). And only in this way can they live a life that really is what it should be, a life in the service and to the honor of God (4). Such a life was not possible in their former condition when their flesh, their connate sinful nature, ruled them; for then the natural passions that manifest themselves in a multitude of sins, and that were simply aroused by the Law, were active in their members so that whatever they did was sinful and hence could only

lead to death, the wages of sin (5; comp. 6, 23). But now, having died with Christ, we have also died to the Law in which we were held as in a prison; and thus we now can serve God in the new life wrought by His Spirit, instead of serving sin in the old life under the Law that, being simply an external commandment, could not change our heart and give us new life (6; comp. 2 Cor. 3, 6).

From what has been said above some one might think himself justified in drawing the conclusion (comp. 6, 1) that the Law itself must be sin, or immoral, opposed to the will of God, in its very nature; but this, again, would be an unwarranted inference (comp. 6, 2). How can the Law, the expression of the will of a holy and righteous God, be sin? Hence, that cannot be what the Apostle means. What he intends to say is rather, that the Law is the means, and the necessary means, for fallen man of coming to a true knowledge of his sinful state and condition (comp. 3, 20). That was Paul's experience, and that is the experience of every Christian. No man understands his own sinful nature who does not know coveting or lust, that is, who does not know that already the imaginations, the thoughts and desires, of the natural man are evil, sinful from his youth (Gen. 8, 21). But this St. Paul, as every man, would not have known if the Law had not taught him that to covet is forbidden (7). By this commandment sin, which since the fall dwells in the heart of every man, was aroused, and just because it is forbidden, excited every kind of lust in his heart, whilst before this sin in a manner had lain dormant and inactive (8). He knows, namely, of a time, the time of his childhood, when he was unconscious of the Law; but when the commandment not to covet (v.

8) came to his consciousness, sin unmistakably manifested its presence and life (9). In consequence he became conscious of his spiritual death and condemnation; and thus the commandment (v. 8) and the whole Law that in itself, according to the will of God, is the way to life, revealing, as it does, the will of God as the indispensable norm of a true and happy life, proved itself to be the way to death for him (10). For sin, being aroused by the commandment, deceived him, as it did our first parents and still does every man, misusing and perverting the commandment into an occasion for sinning and pretending to be the way to happiness; and thus the commandment became an instrument and means of death (11). Thus it becomes manifest that the Law in itself is not sinful (comp. v. 7), and that, on the contrary, the commandment (v. 8), as every part of the Law, is in perfect conformity with the holiness and righteousness of God and the true happiness of man (12). Hence Law and sin are not identical. But are perhaps Law and death identical, so that what is good and beneficial in itself, has at the same time by its own nature become the cause of the greatest evil to the individual sinner? That would be a preposterous conclusion (comp. 6, 2). Strictly and accurately speaking, not the Law is the cause of the sinner's death, but sin abusing the Law and perverting what in itself is good into the cause of the greatest evil; which, in the providence of God, must serve to let sin manifest itself in its worst form (13).

## NOTES: 7, I-13.

V. I. The connection of this section with 6, 14 is apparent; but it seems somewhat unnatural to go back to that passage directly, looking in a manner upon the



intervening verses as a sort of parenthesis, though we might, as sometimes must be done in Paul's Epistles, supply a connecting clause, here the following: after having proceeded especially from the second part of the statement in 6, 14, let us not forget that the first part is true also. If we try to get a connection with the conclusion of the preceding chapter it might be this: we could not expect eternal life as the gracious gift of God if we were under the Law; but that is no more our condition. — "Or do you not know": comp. 6, 3. "For I talk to men that know law": hence I can put this question to you (article omitted to emphasize quality). *Νόμον*, without the article, law in general; *ὁ νόμος*, with the article, the law applying here, the divine or Mosaic. *Ἐφ' ὅσον χρόνον* = *ἐπὶ τοσοῦτον χρόνον ὅσον*: "as long (a time) as he lives." Here our idiom would add: only (as long). Comp. 3, 28.

V. 2. "For": to take an example from civil life. "The woman under a husband" = the married woman (article denoting the class). The woman is used as an example because for instance with the Greeks a man was not bound in this way, being permitted to have concubines. *Τῷ ζῶντι* has the emphasis; *δέδεται*, perfect: is in the state and condition of one bound; *ὁ νόμος τοῦ ἀνδρός*: the law binding her to the husband.

V. 3. *Ἐὰν γένηται ἀνδρὶ ἐτέρῳ*: if she have become (a wife) unto another man. Death makes the change whoever of the two parties may die; but in a certain sense we can also say, in and by the death of the husband also the wife dies, namely, in her relation to him: her connection with him is severed (comp. 6, 2. 11).

V. 4. *Ὡστε*: "and thus." The inference to be drawn from vv. 2 and 3 is the general rule stated above, viz.,

death changes the relation and does away with the obligation imposed by the Law. It makes, therefore, no difference which one of the two parties concerned has died. Hence the Apostle can, in his application of that general rule, say that *we* have died, and not the Law, and hence are free from the Law, whilst in vv. 2 and 3 the woman, who had *not* died, is said to have become free from the law binding her to her husband, namely, by the death of the latter. "Also you have been put to death to the Law," have severed your connection with it, "through the body of Christ," when it as the body of "the Christ," your representative, was put to death on the cross. "So that you should become (subjects) unto another one," an entirely different one. "Unto him that was raised from the dead": also here the resurrection of Jesus is regarded as the conclusive proof that He is our Savior in truth and reality. "That we may bear fruit": Paul includes himself because it applies to all.

V. 5. "Flesh" (σάρξ) is the designation of man that distinguishes him from all other rational beings, God and the angels, he being the only one that has flesh, or a body (comp. 6, 6). Hence it could be used of him even if he had not fallen, as we see, e. g., from John 1, 14 where it is said that the Word became flesh, and where as a matter of course the idea of anything sinful must be excluded. But since after the fall man as the natural descendant of Adam and Eve exists only as a sinful, weak, and mortal being, and this also becomes manifest in and through the visible part of his nature, the body as the organism of flesh, the word flesh as a rule designates him as such a sinful, weak, and mortal creature. This is especially the case when with man flesh is opposed to spirit, the latter then denoting the new principle

of life that in regeneration has been implanted in him by the Holy Spirit; whilst flesh denotes his old connate sinful nature that rules and governs him before regeneration and even until death clings to him and retards him after the new principle has by regeneration been introduced as the ruler and governor of his life. "In the flesh": in its sphere and dominion; τὰ διὰ τοῦ νόμου, scil. ὄντα: they that were, or existed, through the Law, were called into activity by it. "Members": comp. 6, 13. "The passions of the sins": every actual sin is the result of a specific passion or evil inclination leading to it. Kühl understands the phrase as meaning the passions that cling to the different sinful actions as their attributes, characterize them; but it evidently makes better sense to regard them as being the forerunners and sources of the actual sins, being the same in substance as the evil lust mentioned in v. 7.

V. 6. "But now"; in our present condition, "we have been separated, freed." Ἀποθανόντες ἐν ᾧ κατειχόμεθα: "having died unto that (τούτῳ to be supplied before ἐν ᾧ) in which we were being firmly held (imperf. of κατέχω)," namely, the Law. Others understand our sinful condition, as the Law has already been mentioned in the first clause and understanding here the Law would involve a tautology; but the second clause adds the new idea of the Law as a prison (comp. Gal. 3, 22). Yet the latter view makes good sense: being delivered from our sinful condition is also to be delivered from the law. Ὡστε δουλεύειν: so that we can and shall serve (ὥστε c. inf.). Καινότητι: comp. 6, 4.

V. 7. "The sin": the nature of sin. "I would not have come to know except through the Law": after ἐγνων the particle ἄν is omitted, as sometimes also in classical

Greek. The same is the case after ἦδεν. Τε γάρ: "for also" for indeed (τέ simply adds something intimately connected with what proceeds, γάρ states that it is the reason of the latter). "If the Law did not say": in reality in all its commandments, as Christ shows in His sermon on the mount (Matt. 5, 21 sqq.). For the sake of emphasis the last two commandments mention especially what is to be understood with every one of the commandments. Οὐκ ἐπιθυμήσεις: the future tense for the imperative, an imitation of the Hebrew, as already in the LXX.

V. 8. "But sin, having taken occasion through the commandment": this would seem to be the best construction, though "through the commandment" can also be construed with the finite verb following; for "having taken occasion" needs such a supplement, which is not the case with "has worked." "For without the law sin is dead": it is there but does not come to the consciousness of man as a transgression of the will of God, seems simply to be something natural, just as pantheists and materialists that do not recognize a divine law look upon what the Bible calls sin as being simply a guiltless manifestation of human nature for which man is not responsible.

V. 9. Ἐγὼ δέ over against sin (comp. v. 10); ἔζων, imperf., denoting duration and condition: I was living, whilst sin was dead. "But I was living without the law once": while unconscious of the Law I lived a life without any legal impediment, full of liberty and satisfaction, doing just what pleased me, enjoying life. "Sin revived": it had, so to say, been lying on its back, not manifesting itself; now it got alive and on its feet (ἀν-), showed itself.

V. 10. "But I" (over against the Law) "died": lost that life of untrammelled, self-satisfied freedom, became conscious that the life I was living was not a real life, a life that deserves that name, being devoid of genuine happiness and satisfaction. *Εὐρέθη μοι*: was found with regard to me. After *εἰς ζωὴν* and *εἰς θάνατον* the participle *οὔσα* can be supplied: the first expression denoting the original purpose, the second the actual result.

V. 11. Here especially we can see that the phrase "by, or through, the commandment" belongs to the preceding participle and not to the following finite verb, since this latter construction does not make good sense, and if it were the intended one Paul would hardly have repeated "through it" before "it put me to death," deprived me of that former consciousness of a free and satisfactory life, convinced me of being altogether separated from it, deprived of all true liberty and happiness, estranged from the only source of all these blessings, from God, and hence in spiritual death and condemnation.

V. 12. "And thus" (comp. v. 4) "the law indeed" (whatever may be the case with the other things that have been spoken of, lust and sin). "Holy": the opposite of sin; "just": in accordance with what ought to be; "good": beneficial.

V. 13. *Θάνατος*: death, by way of metonymy = cause of death. *But sin* (has become death unto me), *in order that it might appear as sin by working through that which is good death unto me, in order that sin might become exceedingly sinful through the commandment*, which commandment aroused sin and thus made it manifest. The two final clauses introduced by *ἵνα* are co-

ordinate, the repetition in a somewhat fuller form emphasizing the idea. Hence it seems preferable to connect the clause "by working through that which is good death unto me" with the words immediately preceding "in order that it might appear as sin," and not, as some do, with those preceding these, viz., "but sin (has become death unto me)." *Καθ' ὑπερβολήν*: "in the highest measure" = exceedingly. Sin is of course always sinful, even when committed without the consciousness of a law that is transgressed by it; but when it is the conscious transgression of a commandment of the Law the guilt always attaching to it becomes more grievous and consequently the judgment of the conscience is severer.

**b) Not the Law, however, but the Flesh is the Real Cause of Sin: 7, 14-25.**

Hitherto the Apostle has been speaking of what with him now is a thing of the *past* (vv. 7-13). Now he speaks of his *present* state and condition. What he says, therefore, applies to every one that is of his present state and condition, to every Christian. But it also applies to only such a one; for what the Apostle here predicates of himself as to his relation and attitude towards the Law and towards all that is good (e. g., vv. 15, 17, 19 sq., 22) cannot be predicated of any natural, unregenerated man, but only of a man that by regeneration has received a new principle of life, is no more merely flesh, but is governed by the Spirit and hence is spirit himself, though the flesh still clings to him and weakens and hinders him. The reason that the Apostle here so strongly emphasizes the latter fact is that he means to set forth the important idea that the insufficiency and inability of the Law to save man is simply caused by the flesh, which even in a regenerated man

manifests its hostility towards the Law and prevents its perfect fulfilment. The other side, the spiritual nature of a Christian, is not even overlooked here, as the verses mentioned above show, and is fully brought out in the next section (8, 1 sqq.). Inspiration does not do away with the common rules of human speech and rhetoric, since what is given by inspiration is meant for men. And one of those common rules is, that if you want to emphasize one of two sides, you must sometimes express yourself as if only that side existed, without, however, denying the existence of the other side. This rule is followed here, as it so often is in Holy Writ.

The Apostle, as every Christian, knows that the Law in its origin and nature is divine and hence spiritual, has nothing in common with sin or death, and cannot, strictly speaking, be called the cause of them. This cause is, rather, man himself, and this because since the fall he by nature is flesh and nothing but flesh, a bond-servant and slave of sin, and this nature clings to him even after he has become a new man by regeneration, until by a death in Christ he is totally delivered from sin and all its consequences (14). What a Christian still does in transgression of the Law, is something foreign to his regenerated inner self, according to which he does not want to do it, but rather hates it; but still he cannot on account of his flesh altogether avoid transgressing the Law every day and hour of his life (15). But by doing what his real self does not want to do he also actually admits that the Law is good and proper, and ought to be observed in all its requirements (16). Hence now, as a Christian, he does no more, as in his former, unregenerated state, commit the transgression of the Law himself, with the concurrence of his real



self, but sin that still dwells in him does this (17). This is proved by his experience that tells him that in him, in so far as his flesh still clings to him, there dwells nothing good. According to his regenerated self he is always ready and willing to do what is good; but because of his flesh the actual doing of what is good and proper is not a matter of course, is not always easy or possible (18). For there is in him a continual conflict between the will of his regenerated self and the indwelling sin (19 sq.). So then the fact that sin is still dwelling in his nature is to him, though according to his regenerated self he wants to do what is good, a kind of a law that binds him and that he cannot shake off in this life (21). According to his inner regenerated self the Law of God is altogether his joy, and to live in accordance with it is his greatest pleasure (22); but in his members there becomes manifest to him a wholly different law that governs their actions and is in constant conflict with the Law of God that now, after his regeneration, is enthroned and governs in his mind, and thus deprives him of the liberty to act in accordance with the will of his inner self (23). This bondage under the law and rule of sin that every Christian here on earth must suffer, is so repugnant and tormenting to him that with the Apostle he has no dearer wish than to be delivered from the body wherein this terrible corruption, sin and in consequence death, has its abode (24). But all the agony and misery that his sinful flesh causes a Christian cannot drive him to despair; for he at the same time knows, and thanks God for this knowledge, that God Himself through Jesus Christ is his Savior, who already has done so much for him and also finally will complete His work of redemption, delivering him

from the last vestiges of sin. But as far as the Christian himself in his life here upon earth is concerned, the two-fold condition remains: with his regenerated inner self he is an obedient servant of the Law of God, but as to his flesh he also still is a bond-servant under the law and power of sin (25).

#### NOTES: 7, 14-25.

Vv. 14-25. *Augustine* in his first period, following the preceding teachers of the Church, held that Paul in this section was speaking of himself in the state before his conversion; but the controversy with *Pelagius* changed his conviction: he did not think that the will to do that which is good over against evil actions that Paul here ascribes to himself can be found in an unconverted man. The Catholic Church followed Augustine in his first period, the Lutheran and the Reformed Churches adopting his later position. So did *Spener*, but the Pietists did not follow him, paving the way also here for Rationalism with its belief in the goodness of human nature. Most of the theologians of our own times side with Augustine in his first period, though there are notable exceptions, for example, *Philippi*, *Thomasius*, *Hofmann*, *Delitzsch*, *Luthardt*. Of the two latest commentators on the Epistle to the Romans *Zahn* follows the latter number, *Kühl* the former, both adducing all that can be said for their side. The difficulty is that what Paul says in this section does not seem to fit altogether either the converted or the unconverted man, some expressions being too strong for the one and others for the other. *Zahn* certainly is right when he maintains that no unconverted man can truthfully say of himself what Paul here in part ascribes to himself; and *Kühl* does not meet this

argument, though we cannot but subscribe to his objections to some of the exegetical points that *Zahn* raises in support of his own position. It is certainly not meeting the most important point when *Kühl* says in concluding his explanation of this section: "At any rate it is necessary to keep in mind that we dare not use this section as a presentation of the actual conditions of the heart and mind of Paul before his conversion but only as an exhortation of the Christian Paul concerning the state of natural man under the Law clothed in the form of a confession." Nor is it a proof for his position, when he says, that Paul could not before he had become a Christian have judged his condition as a natural man as he does here. Nor are the expressions by which heathen philosophers have depicted the moral condition of a natural man the same as those that Paul would use here if he spoke of himself before his conversion; for they speak of the dissonance and contrast they find between their intellect and their will, whilst Paul speaks of that between his will and his acts: a good will presupposes conversion whilst an intellect superior to the will does not. So we are convinced the view of our Lutheran exegetes and dogmaticians before Pietism and Rationalism invaded the Church, understood as stated in our Explanation, is the correct one.

V. 14. "Spiritual": coming from the Spirit of God, having His nature as opposed to the flesh. "Carnal"; the word used here in the original (*σάρκινος*) is stronger than the usual one (*σαρκικός*), the former denoting the *material*, the latter simply the *quality*: according to his inbred nature he *is* flesh, has not simply somehow acquired the quality of flesh. "Having been sold" (and now being in the state and condition of one who has

been sold, part. perf.) “under the (dominion of) sin”: this is man’s nature when he comes into this world, and that nature still clings to him when he has become a Christian, and hence, if he does not watch and pray, he can commit even most grievous sins like David and Peter, fall away from God. It requires constant watchfulness and fighting not to have sin again get absolute control over us, as every Christian knows. Those that do not know or admit this are no Christians at all, much as they may boast of being such, perhaps in the highest degree.

V. 15. Κατεργάζομαι: accomplish, perform; πράσσω: practice; ποιῶ: do, bring about — all three expressions designating the same idea in its different aspects and bearing. “Know” (γινώσκω) is by some here taken in the same sense as in Matt. 7, 23 and John 10, 14: know as my own, recognize as such; and this makes good sense. We think, however, that the usual signification will do here: I do not understand what I perform, am in my doing an inexplicable mystery to myself, in so far as in it the very opposite of what I will manifests itself. (*Weiss*). Τοῦτο is emphatic in both cases: that and nothing else.

V. 16. “I consent to the law that it is good, excellent”: namely, by opposing the contrary that I do.

V. 17. Νυνὶ δέ, by most exegetes understood in the temporal sense (comp. 3, 21), in opposition to what formerly was the case: “but now”; others take it as the classical authors use νῦν, in the logical sense = under those circumstances; whilst others combine the temporal and the logical sense, the latter following from the former, which seems preferable. Αὐτό: that which I do in opposition to the will of my own regenerated self.

V. 18. "Flesh," comp. v. 5. The distinction that the Apostle here makes between himself (ἐν ἐμοί) and his flesh (ἐν τῇ σαρκί μου) by pointing out that these two are not identical but that the latter is only a part or side of the former, also proves that he here speaks of himself in his regenerated state; for only a regenerated person can distinguish between himself, ruled by the spirit, and his flesh, whilst an unregenerate person is nothing but flesh. Παράκειται μοι: "lies beside me," is ready for me, can be used and employed without difficulty; θέλειν (not βούλεσθαι) includes the determination: a regenerate man is determined to do what is right and good, has not merely a languid wish, and still his flesh so often thwarts him. After τὸ θέλειν must be supplied τὸ καλόν: that which is as it ought to be, answering its divine purpose, and therefore praiseworthy and commendable. Κατεργάζεσθαι: comp. v. 15. After οὐ of course παράκειται is to be supplied.

V. 19. Ὅ θέλω ποιῶ ἀγαθόν = τὸ ἀγαθὸν ὃ θέλω ποιῶ: the relative clause being put before the word to which it refers throws out the article of the latter; the same is the case with ὃ οὐ θέλω κακόν. Τοῦτο again emphatic: this, and not the good (comp. v. 15).

V. 20. Comp. vv. 16. 17. This important truth is stated again to lead over to the conclusion in the next verse.

V. 21. Τὸν νόμον can grammatically be the accusative of relation = with regard to the (divine) Law I find, etc.; but it is certainly more natural to regard the two words as the object of εὐρίσκω. Then, of course, they cannot mean the divine Law given through Moses, but must rather denote a law or norm in general, viz. an ever-recurring fact that, because it cannot be pre-

vented or avoided, binds and compels like a law (comp. v. 23; — as also with regard to a wider signification of νόμος 3, 27; 8, 2). Τῷ θέλοντι — καλόν is most naturally construed with εὐρίσκω κτλ.: “I consequently find the law for me who am determined to do that which is good”; the dative is that of relation. Others regard it as belonging to παράκειται, being for the sake of emphasis placed before ὅτι and then after this conjunction repeated by ἐμοί: “that to me who am determined to do that which is good to me that which is evil is present.” Both ἐμοί are emphatic, accentuating the identity of the person concerning whom such contrary statements are made. Zahn adopts still a different construction, supplying νόμον as object of ποιεῖν and regarding τὸ καλόν as a second object. Hence he translates as follows: “Consequently I find the law for me, who am willing to do it, as that which is good, because to me that which is evil is at hand.” The contrast between what he wills and what he does is a proof that the Law is something good and salutary for him. But neither the construction nor the sense it would convey can be considered as natural.”

V. 22. Συνήδομαι either means: “I rejoice together with,” or: “I rejoice altogether” (συν being emphatic = altogether, completely). If the former, and usual, signification is assumed, τῷ νόμῳ is dependent on συν: “I rejoice together with the Law,” and this Law is personified = I entirely agree with the law; if the latter, the dative is dependent on the verb itself: “I delight in the Law.” In both cases the expression is so strong that we cannot understand how any one can maintain that the Apostle here speaks of himself in his former unregenerate condition. *The inward*, or inner, *man* is the innermost part

of man, the invisible ruling principle within him, the real self, the personality, which in a Christian is regenerated, is directed God-ward, as before regeneration it was the seat of sin and godlessness; in the next verse it is called νοῦς, mind, the organ of moral and religious perception and knowledge.

V. 23. Ἐτερον νόμον: a law of an entirely different character (comp. ἕτερον 2, 1), not ἄλλον: another one of the same kind. This "different law" is that of sin as the principle ruling the flesh or the old man. The "members," viz., of the body, are the instruments used by sin (comp. 6, 13; 7, 5). "The law of the mind": that which rules the mind, the real self of a Christian = the Law of God inscribed upon his heart (comp. v. 25). "The law of sin" = the "different law," as is apparent from the words added to both: "in my members." The second expression is used with reference to the first, instead of a pronoun (ἐν ἑαυτῷ), in order to define it the more exactly and emphasize its nature. Ἐν τῷ νόμῳ κτλ.: the law of sin = sin as a ruling principle is, so to say, the prison in which the captive is held so that he cannot act as he would like to do.

V. 24. Τοῦτον can be construed either with σώματος or with θανάτου; the position is in favor of the latter construction, whilst both constructions give us a sense that fits into the context: "this body of death" as well as "the body of this death" is of course the body in which, as described in the preceding verses, spiritual death, sin, and hence also natural death as its consequence, dwells and manifests itself. Under these circumstances the most natural construction should be followed.

V. 25. "Thanks (be) unto God": for what is not stated expressly in this short, abrupt exclamation; but



the context shows that it is for the deliverance called for in the preceding verse. It is certainly unnatural to suppose that whilst Paul is regarded as speaking of himself in the preceding verses, including v. 24, as to his past life he should now all at once speak of himself as a regenerated man. Evidently v. 24 and v. 25 refer to the same period and stage of his life and hence to him as a Christian. *Διὰ Ἰησοῦ Χ.*: Christ is the mediator of Paul's praise because He is the mediator of his deliverance from sin and its wages; through Him Paul has been delivered, and through Him therefore he praises God (*διδά c. gen.*). Christ is called our "Lord" in the sense of the Second Article, having made us His own by His redemptive work. *Ἀπα οὖν*: a final summary of vv. 14-25b; *αὐτὸς ἐγώ*: "I myself," the very identical person of whom I hitherto have spoken. *Τῷ τοῖ* (later form of the dative. as *νοός* of the genitive, according to the 3d declension) *κτλ.*: comp. v. 23.

**3. He who is Justified Lives in the Spirit who Assures him of Eternal Salvation, notwithstanding all Temporal Afflictions: Chapter 8.**

- a) Being Justified, we Live in the Spirit who has delivered us from Sin and Death: 8, 1-11.

SUMMARY EXPLANATION.

Having in the latter part of the preceding chapter depicted the lamentable condition of the Christian in so far as he still has flesh, that is, his old, sinful nature, the Apostle proceeds to show his blessed state in so far as now, after his conversion, he is in most intimate connection with the divine Savior of mankind as He has appeared in Jesus of Nazareth, who has delivered him from sin and all its consequences. In this connection, as

already appears from what was stated before (7, 25), the Christian needs not fear any condemnation or punishment of sin (1). For in this connection and union with Christ Jesus he is under a new law and rule, that of the Holy Spirit who gives life and happiness, and thus has been freed from the law and rule of sin that ends in death and damnation (2). Not even the divine moral Law could bring about this deliverance, weakened and hindered in its efficacy, as it was, by the flesh (comp. 7, 18); God Himself had to do it, in an extraordinary manner, if it was to be done at all. And He did it by sending His own Son in the form of sinful man, though without sin Himself, and for the sake of conquering sin; and thus sin lost its power and dominion in the very flesh or human nature wherein hitherto it had ruled supreme, Christ, as true man, conquering sin and communicating His victory to everyone that in faith accepts Him as his representative and Savior (3). For that was the purpose of God in sending Christ that the righteous requirement of the Law should and could now be fulfilled in us, in our hearts and lives, provided we suffer ourselves to be guided and governed by the Spirit of God, and not by our flesh (4; comp. v. 2). For those whose nature and being is determined and ruled by the flesh, also have in mind and seek what is pleasing to the flesh, and hence transgress the Law; whilst only those that are governed by the Spirit, have in mind and seek what is pleasing to the Spirit, and hence walk in accordance with the Law (5). That there is such a radical difference between the two classes becomes apparent also from the respective end they attain: what the flesh seeks, contains, and brings, is death, the wages of sin, separation from life in communion with God; what the Spirit seeks, is eternal life

and happiness in communion with God (6; comp. 6, 23). And this cannot be otherwise, since what the flesh seeks is hostile to God, as the flesh does not submit to the will of God as revealed in the Law, yea, cannot even do this because of its inborn depravity and sinfulness (7). And hence it is a matter of course that those who remain in the power and under the rule of the flesh cannot please God, and consequently must suffer death (8). True Christians, however, are not ruled by the flesh, but by the Spirit, since the Spirit of God has made His habitation in them and is never inactive; and whoever has not this Spirit of God, or, which is the same, of Christ, has no part in Christ, is not a Christian (9). But if Christ in and by His Spirit dwells in a person, the body, indeed, still is a prey to death and dissolution, because sin still clings to it; but the new spirit that dwells in him in its very essence is life because of the righteousness that Christ has acquired for him and by His Spirit has wrought in him, the former making and the latter proving him an heir of eternal life (10). And if God who raised Jesus the Christ, our Savior, from the dead and thereby proved that He could and would also raise those that are Christ's, if He already has given His Spirit to dwell in our hearts and work life, we can rest assured that this very God will also do what is still wanting for perfect life, namely, on the last day give life to our bodies as yet mortal, just because He as a pledge and earnest has already here deigned us to be dwellings of His Spirit (11).

NOTES: 8, I-II.

V. I. "Απα: drawing the conclusion from 7, 25a, where it was briefly stated, or rather intimated, what a Christian owes to Jesus Christ. Νῦν: after Jesus has

become our Savior. Οὐδέν has the emphasis: none of any kind or degree. Τοῖς ἐν Χριστῷ Ἰησοῦ scil. οἴσιν: for those that have their being in Him, live and move in Him, viz., by justifying faith.

V. 2. Νόμος must here have about the same sense as in 7, 23, namely, rule or dominion. The "law of the mind" mentioned there is the effect of the "law of the Spirit," as the *subjective* state and condition of regenerate man is the result of the *objective* operation of the Holy Ghost. The "law in the members" and "the law of sin" in 7, 23, are of course identical with the "law of sin and death" in our passage. Τῆς ζωῆς is dependent on τοῦ πνεύματος: the Spirit of life is the Spirit that gives and works life. Ἐν Χριστῷ Ἰησοῦ is best construed with the following verb ἡλευθέρωσεν, not with the preceding noun ζωῆς, in conformity with the sense of v. 1: in Christ Jesus this deliverance has come to man, and whoever by faith is in Him, receives and enjoys it. Σέ, being entirely unexpected after all the pronouns of the first person in the preceding chapter, must be regarded as the genuine reading: the Apostle applies the general sense of vv. 1 and 2 to every one of his readers. "The law of sin" is at the same time "the law of death" because death is the wages of sin (6, 23; comp. 5, 12 sqq.; 7, 13. 24).

V. 3. Τὸ γὰρ ἀδύνατον . . . διὰ τῆς σαρκός is to be considered either as the absolute nominative, placed rhetorically before the main sentence and having the force of an apposition to the latter, or as the accusative of relation. In the former case the free translation would be: God condemned sin, etc., the very thing that was impossible to the Law, etc.; in the latter: as to that which was impossible to the Law, etc., God condemned

sin, etc. We prefer the former explanation. Τὸ ἀδύνατον τοῦ νόμου is what the Law could not do, the point, as the following relative clause explains: "wherein it was weak through the flesh," viz., to deliver us from the rule of sin (comp. 7, 5-8 sqq.). Ἐν ᾧ may be the simple relative: "(a point) in which," or it may be an abbreviation for ἐν τούτῳ ὅτι: "(founded) in this that" = because; both make good sense, the former, however, being the simpler view. Ὁ θεός is emphatic, in opposition to the Law, as τὸ ἀδύνατον κτλ. is in emphatic opposition to ἐν Χριστῷ Ἰησοῦ v. 2. Τὸν ἑαυτοῦ υἱόν: "His *οὐν* (co-essential) Son," manifesting thereby His unspeakable love that was willing to pay such a price for our redemption. Πέμψας: either to be translated "having sent," referring to the incarnation of Christ preceding His redemptive work as its basis; or, "by sending," which also is in accordance with good usage and has the advantage of stating in what way the condemning (κατέκρινεν) took place. "In likeness of flesh of sin" the Son of God was sent, bearing the consequences of sin, a real man, as He had to be in order to be our substitute and representative; but not a sinner Himself, as again was necessary for our Redeemer (Heb. 7, 26 sqq.). The "likeness," or resemblance, hence refers not to "flesh," for He became flesh, was not merely like unto it (John 1, 14); but to "flesh of sin," i. e., sinful flesh (compare note on "flesh," 7, 5), to which He merely bore a likeness. Καὶ περὶ ἁμαρτίας is to be construed with πέμψας: God sent His own Son not only "in likeness of flesh of sin," but also "concerning," on account of, for, "sin," i. e., for the sake of doing away with it and its injurious rule; because the latter was the purpose and end, the former had to be the mode and form of the sending. "Condemned sin," namely, as

the ruling principle and power in fallen man (τὴν ἁμαρτίαν, the definite article); "in the flesh," where it hitherto had exercised its baneful power: in and through a true man, Christ, over whom it could not rule, but who in every form and respect overcame it, sin lost its power over man in general, Christ being his substitute and representative. If the pertinent question is put what in the life of Christ here on earth is to be understood as that wherein the condemnation of sin took place and showed itself, in the first place His holy, sinless life can be mentioned whereby sin certainly was condemned as out of place in human nature as God wants it to be, being deprived of its rule and domination in the flesh or human nature of Christ. This is the answer given by the majority of modern commentators, and they limit their answer to this. But the condemnation of sin that took place in the flesh (of Christ) is of such a character that according to v. 1 it does away with our own condemnation altogether and according to v. 4 has the purpose of creating a new, sinless life in us; but our condemnation cannot be taken away and our life cannot be made holy and sinless before our sins have been atoned for. Hence the judgment of sin in the flesh of Christ primarily and as the basis of everything else must have taken place in Christ's death. By this death, suffered in our place, He removed the guilt and punishment as also the rule and dominion of sin. He did this objectively for all men, as their representative; and all those who by faith accept him as such get and enjoy it also subjectively as their personal possession. The guilt and punishment of sin is taken away in and by justification, the rule and dominion by regeneration and sanctification. Sanctification is the theme also of this section of Paul's

Epistle, but justification is the absolutely necessary pre-supposition and basis. The condemnation of sin in the flesh that took place in and by the holy and sinless life of Christ would not be of any benefit to us, because it could not become ours, without His vicarious death for the atonement of our sins.

V. 4. Δικαίωμα: that which has been decided to be right, righteous demand or requirement (comp. I, 32). Πληρωθῇ: "may be fulfilled"; the passive voice with ἐν ἡμῖν, "in us," not by us, because God alone can bring it about by granting us His Spirit, and brings it about first of all in our hearts, and then also in our lives. Τοῖς μὴ κτλ. describes those of whom, and of whom alone, the preceding statement can be made. Μή, the subjective negation, can be explained by the dependence on ἵνα; but it may also be used because a wrong notion or idea is to be guarded against: do not suppose that such persons can walk according to the flesh. Κατά states the norm or rule, the congruity or accordance: in accordance with the nature and promptings. Concerning "flesh" and "spirit" compare note on 7, 5. The question here and in the following verses is whether "spirit" means the Holy Ghost as the divine author of spiritual life, or the principle of this spiritual life wrought by Him in man. The presence or the absence of the definite article does not determine this, as πνεῦμα without the article can be a proper noun, which does not need the article, and hence denote the Holy Ghost, and also with the article in a definite way can refer to the spirit of man, the principle of spiritual life created within him by regeneration. Hence the context only can determine the sense. The difficulty, however, is that sometimes both significations will fit the context, the possibility of which is a natural



result of the relation between the Holy Spirit and the spiritual life of man: hence the diversity of opinion with regard to passages of this kind even among the best commentators. Our present section is a case in point. Either signification fits here; and why should we not say that, as a rule, both are meant since the one necessarily includes the other and both form an opposition to "flesh," though sometimes the one or the other may preponderate (comp. 10)? He that walks in conformity with the Spirit of God that dwells and is active in him, necessarily walks also in conformity with the principle of new, spiritual life wrought in him by the Holy Spirit, and vice versa. In our present verse the article is omitted both before "flesh" and "spirit," because the nature and quality is to be emphasized and contrasted: walking according to what is flesh and to what is spirit.

V. 5. Ὅντες and φρονοῦσιν, which words are to be supplied respectively after πνεῦμα and πνεύματος, form a contrast within each clause, whilst the two clauses again form a contrast to each other; and the περιπατεῖν in v. 4 is the necessary result of the εἶναι and the φρονεῖν in v. 5. Hence v. 5 shows why in those only that live in accordance with the spirit the Law is being fulfilled. Τὰ τῆς σαρκός (τοῦ πνεύματος): that which belongs to, serves and pleases, the flesh (spirit). Τῆς σαρκός and τοῦ πνεύματος (the definite article) because referring to that definite flesh and spirit that rules them.

V. 6. Φρόνημα is the result of φρονεῖν, its object and goal. That of the flesh is death, not consciously and subjectively, but objectively, as the ordinance of a holy and righteous God. "Peace," in accordance with the Hebrew equivalent שָׁלוֹם denotes also security, prosperity, happiness, well-being of every kind, especially spiritual,

as promised in the Old Testament and acquired by Christ (comp. 2, 10; Luke 2, 14). It is based on peace with God.

V. 7. The subject of *ὑποτάσσεται* is *σάρξ*, the logical subject of the whole verse; *φρόνημα* does not fit as such in its proper sense (v. 6). *Οὐδὲ γάρ*: "for not even."

V. 8. *Ἐν σαρκί* is as to the general sense = *κατὰ σάρκα* in v. 5; but whilst the latter denotes the rule and norm, the former expresses the element, the sphere and dominion, hence is the stronger expression, corresponding to *σάρκινος* in 7, 14.

V. 9. *Εἴπερ*: if really, if indeed: Christians cannot but be in the sphere and under the rule of the Spirit; if it were otherwise the Spirit of God could not dwell in them: the one includes the other. The second half of our verse emphasizes the *εἴπερ*, the inherent necessity for Christians of being ruled by the Spirit. The way in which here Spirit of Christ and Spirit of God are used as identical, puts Christ and God on a level; for the genitives *θεοῦ* and *Χριστοῦ* must have the same relation to *πνεῦμα*, viz., be possessive (comp. John 14, 16; 15, 26; Gal. 4, 6). The Apostle changed the expression from "Spirit of God" to "Spirit of Christ" because he wanted to emphasize the possession of the Spirit as an absolute requirement of a *Christian*. *Αὐτοῦ* of course refers to Christ, being also the possessive genitive, expressing an internal relation. *Οὗτος* is emphatic: an infallible proof and mark. *Οὐκ ἔχει* (*οὐ* in a conditional sentence): "lacks."

V. 10. Where the Spirit is there is Christ, there is the Triune God, as revealed in the New Testament (comp. John 14, 16-18. 23). "The body" is the instrument of sin (7, 23 sq.). "Dead" (*νεκρόν*), not simply

"mortal" (*θνητόν*, v. 11), emphasizes the power of death manifesting itself in the body from our very birth. *Τὸ πνεῦμα* here evidently, in opposition to *τὸ σῶμα*, is to be taken subjectively (comp. v. 4), denoting a part or side of regenerate man. "Righteousness," according to the context, which treats of sanctification, not justification, must include personal righteousness, which, however, presupposes the imputed righteousness of Christ as its absolutely necessary basis and its sole source. "Sin" and "righteousness" both are without an article, denoting every kind and class. The *διά* does not make impossible the understanding of *δικαιοσύνη* as including personal righteousness, since it does not necessarily express merit, as is shown by the use of it in the next verse. The Apostle simply wants to emphasize the necessary connection between sin and death on the one hand and righteousness and life on the other.

V. 11. *Ei c. indic.* in itself simply expresses a condition from which the consequence necessarily follows, but frequently, as here, the context, implies the fulfilment of the condition. That God raised the man *Jesus* from the dead proves that He *can* raise also us, the fellow-men of Jesus; that He raised *Christ*, the promised Messiah and Redeemer, who had come in this man Jesus, assures us that He *will* raise also us, the disciples and members of this Christ Jesus. "*Mortal*" (*θνητά*), not "dead" (*νεκρά*), our bodies are called here because the resurrection will be the deliverance not simply from a temporary state and condition (death), but also from an ever-impending fate (mortality). *Διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα* is the reading that because of the context is to be preferred over against *διά* with the genitive, which has at least an equal external testimony

in the manuscripts; moreover, the New Testament nowhere else teaches that God will raise the dead through the Holy Ghost, this being rather the office of the Son (comp. John 5, 21 sqq.). Mark the emphatic position of ἐνοικοῦν and αὐτοῦ: that *God's Spirit dwells in us*, thereby making our bodies His temples (1 Cor. 6, 19), is the (not meritorious, but natural, matter-of-course) cause of the glorious resurrection of our bodies, these essential parts of our humanity.

- b) **The Spirit Assures us of our Adoption and Eternal salvation, notwithstanding our Sufferings here whose Final Transition into Unspeakable Glory is insured to us by the Groaning of Creation, of Ourselves, and of the Spirit, as also by the Eternal Counsel of God: 8, 12-39.**

#### SUMMARY EXPLANATION.

Since we owe our happy condition as Christians solely to the Spirit, and not to the flesh, it stands to reason that we are not under any obligation to the latter to live in accordance with its lusts (12). For if we did this we should only deprive ourselves of the very blessing bestowed by the Spirit, life eternal. This blessing can be enjoyed only when by the grace and power of the Spirit we put to death, stifle in the very beginning, the practices and evil doings of the body wherein the flesh still manifests itself and tries to gain control over us. For the death of the flesh is the life of the spirit; and reversely (13). For only those that are led and governed by the Spirit of God are the children of God and can have eternal life and happiness (14). And they are children of God indeed; for the Spirit that they have received to lead and govern them is not a Spirit characteristic of bondage and slavery, so that again they would be in a state of fear as formerly, before being Christians;

but He is a Spirit proper to adoption and sonship, a Spirit that imparts the right and courage confidently to address God as our dear Father (15). This very Spirit by His testimony in our hearts assures us that it is not a vain imagination of our mind when we rejoice in being children of God (16). But if in truth we are such beloved children, we shall certainly also eventually possess and enjoy all that is our Heavenly Father's, together with Christ who is Son and Heir in the first place and by His atonement has made us His brethren and co-heirs. We shall be His partners in heaven if we prove ourselves His partners here on earth by suffering as He suffered, for the sake of His name; for this is the divinely-appointed way to heaven and its glory (17).

That Christians here on earth have to suffer does not indicate in the least that they are not the beloved children of God; for whatever they may have to suffer in the present short time is not at all worthy of being compared with the glory that is in store for them, invisible as yet but sure to be revealed in the life to come (18). That such a glory awaits them is proved by the fact that the whole irrational creation surrounding man anxiously longs for the time when the sons of God will be revealed and manifestly treated as such, enjoying all the privileges of their exalted position (19). For not only man, but also the whole creation round about him, has, in consequence of man's fall, become subject to vanity, that is, to a condition and existence that is not in accordance with the end and purpose for which they were created. Man came into this state willingly, sinning and falling forewarned, by his own free will; but the creation surrounding him was, without any fault of its own, simply drawn

into the condition and fate of its human lord and master, because the Creator had decreed that it should share his lot, augmenting his self-inflicted misery as it had increased his original bliss. And in accordance with this divine arrangement the hope was left to creation that when the beloved children of God, those men that suffer themselves by divine grace to be restored to their original blessed condition, at the time of the manifestation of their glory are made perfectly free from sin and all its consequences, then it also shall share the lot of these men, being delivered from corruption and decay and the consequent service of the vain purposes of sinful man — a blessed and happy creation surrounding a blessed and happy humanity (20 sq.). A Christian knows from the Word of God and his own experience that there is a sad contradiction between the divine purpose and original state of creation, and the present actual condition of the world surrounding him, the latter continually suffering from the sin of man and hence, so to speak, in all its parts groaning and anxiously awaiting the longed-for change. And this universal and continuous suffering of creation, this perversion of His good and gracious will with regard to His irrational creatures, God can and will not let go on forever; it must come to an end, but it can have an end only when a perfect humanity again has come into existence, when the glory of the children of God is revealed; and hence it is a prophecy and proof of this revelation (22).

But it is not only the creation surrounding man that is groaning in its present unhappy condition and longing for a change and deliverance. The Christians themselves, since they have received the Holy Spirit as the first fruits, as the earnest and pledge of the perfect happiness and

glory promised them, accordingly in the deep recesses of their hearts always long for the fulfilment of these promises, i. e., for the full realization and enjoyment of their adoption as children of God, for the final deliverance from the last vestiges of sin and its consequences, which during this whole life manifest themselves especially in their frail and mortal bodies (23). For their salvation in its full realization and fruition is still a thing of the future, not visible to human eyes, and therefore an object of patient hope and earnest longing (24 sq.). And this state of imperfection and consequent longing for perfection is again a prophecy and proof of the latter, as surely as God does not leave His work imperfect forever.

But there is still another groaning as proof and prophecy of the final deliverance of the Christians: in their weakness, when they do not know how to pray in accordance with the requirements of their needs and troubles, the Holy Spirit comes to their assistance by interceding for them with God in groanings for which they cannot find words (26), but which are heard by God who, as the Omniscient One, knows that the object of the intercession of the Spirit is in accordance with His good and gracious will, and that He intercedes for men that belong to God as His justified and sanctified children. And this intercession of the Spirit again finds its final and perfect hearing in the full revelation of the glory of those for whom He intercedes, hence is a prophecy and proof of it (27).

The last and deepest foundation for the certainty of the Christian's salvation and glorification, notwithstanding all his afflictions and tribulations, is his knowledge from divine revelation and his own experience that to those that love God as His redeemed and justified chil-



dren everything that may betide them, evil as well as good, will be helpful to attain the desired end, the salvation of their souls, by drawing them nearer to God and His grace. And this, because the call extended to them through the means of grace, the Word and the Sacraments, which made them loving children of God by kindling faith in their hearts, was not something accidental and fortuitous, but the result and execution of a divine purpose and decree (28). For those whom God by His omniscience already in eternity knew as His own in persevering faith and consequent love, those He also already then ordained to become like unto Christ, the author of their adoption and salvation, in heavenly glory (29); and those He then in time also called and through this call made His own. And this call, effectual in their case because not rendered void by a wilful and pertinacious resistance, was followed by justification; and the decree of justification includes that of glorification as its natural and normal consequence (30). Thus, then, the divine call is in accordance with a divine purpose, a purpose that even in its widest sense, determining and preparing the way of salvation for all men, cannot be thwarted by anything except the obstinate resistance of the person called; and every one that has been called and by the grace and power of God contained and operating in that call has obeyed and followed it may rest assured that if he does not wilfully relinquish it he will surely attain the eternal glory of the children of God, notwithstanding all the afflictions and sufferings of the present times (30).

The conclusion to be drawn from all this is that nobody and nothing can hinder God from leading us Christians to salvation and glorification, if we simply permit Him to do so (31). How can He who has even

given us all the greatest gift in His power, His own dear Son for our suffering and dying Redeemer, refuse graciously to give us in addition anything that is necessary to our full enjoyment of this redemption (32)? Who, to hinder their salvation, can bring any charges against men whom God has chosen as His own when God is the one that justifies them for the sake of His Son whose perfect righteousness they have appropriated by faith (33)? Who, again, can condemn them notwithstanding the weaknesses and sins that still cling to them when Christ who is with them not only has died for them but also has arisen from the dead as an incontrovertible proof of the sufficiency of His death as the atonement for all their sins, and now, as their exalted Redeemer, at the right hand of God also urges His vicarious merits in their behalf (34)? And who can take away and alienate from them that love of Christ that made Him their self-sacrificing Savior and still prompts Him to do all that is necessary to make them enjoy His salvation? No suffering of any nature, not even violent death itself, frequent as it was in the times of persecution for Christ's sake, can do it (35 sq.). On the contrary, in all these tribulations, through the power and assistance of Him who has proved His love for them by His death, they are more than victorious, not simply overcoming all dangers and temptations, but even deriving benefit from them (37; comp. 28; 5, 3 sqq.). For a Christian is fully assured that no condition of his existence, no power among angels or men, nothing in time, no forces whatsoever, nothing in space, and, in short, no creature of any sort or description, nothing in fact but his own wilful resistance to saving grace will be able to place a barrier between him and the love of God that has been manifested towards him in

Christ Jesus, his Savior, and that cannot rest till it has accomplished its work in his glorification (38 sq.).

NOTES: 8, 12-39.

V. 12. Ἄρα οὖν: "so then," a conclusion drawn from vv. 10 sq., especially v. 11. Ὅφειλέται ἐσμέν: "debtors we are," bound to serve somebody (comp. 6, 19); but "not to the flesh, in order to live in accordance with the flesh" (τοῦ . . . ζῆν, the genitive of the infinitive expressing the purpose of such an obligation). The opposite (but we are rather debtors to the Spirit in order to live in accordance with the Spirit) is not expressed because the Apostle wants to emphasize the negative side, viz., that our former service of sin must cease if we want to enjoy the blessings of justified persons.

V. 13. Μέλλετε: "you are about," you must, you will—denoting a certain, inevitable result of the condition mentioned, viz., a life according to the flesh (ζῆτε, present tense, lasting state and condition). Ἀποθνήσκειν in this connection means a death from which there will be no deliverance (comp. v. 11), eternal death. Πνεύματι dat. instrum.: by the Spirit. The "body" (comp. v. 10) is in a manner personified, as practising trickery. Ζήσεσθε the opposite of μέλλετε ἀποθνήσκειν: eternal life.

V. 14. To live in the sense of v. 13 and to be a son of God (υἱοί emphatic) is the same; the one is the necessary concomitant of the other. Ἀγόνται: "are being led"—habitual state and condition. Ὅσοι . . . οὗτοι: all those, and only those.

V. 15. The Apostle proves his assertion in v. 14 by the experience of his readers: they are being led by the Spirit of God and by this they know that they

are children of God, and they act as such children. Δουλείας and υιοθεσίας are genitives denoting intimate connection and communion. "You received" (the repetition is emphatic), when you became Christians. "Again unto fear": every natural man, because of his consciousness of being a transgressor of the laws of a holy and righteous God, is leading a life of fear, like a slave who has to dread the anger and punishment of his master, and hence every Gentile religion is a religion of (servile) fear and bondage; but also the Old Testament religion, being intended to prepare especially the people of Israel for the reception of the Redeemer by a multitude of commandments whose transgressions were to convince them of being damnable sinners and sorely standing in need of a Savior, partook to some extent of this character of fear, though not necessarily abject servile fear. The Christian religion, as fully revealed in the New Testament, certainly is *the* religion of (filial) love. Υιοθεσία = υἱὸν τιθέναι, is the divine act of adoption whereby God graciously, for the sake of His Son Jesus Christ whose merits have been appropriated by faith, makes a sinner His son, adopts him (comp. Gal. 4, 5; Eph. 1, 5; also Rom. 9, 4, speaking of the adoption of Israel as the theocratic son of God). Here, over against δουλεία, it denotes the state and condition of a man so adopted. See, however, v. 23, where this usual signification is somewhat modified. Ἐν ϛ: the element wherein a Christian lives, the rule that is supreme with him. Ἀββᾶ ὁ πατήρ; the former the Aramaic original = the Hebrew אב, the latter the Greek translation (ὁ πατήρ, the nominative with the article as an apposition to a noun in the vocative, according to classical usage). Christ always called God His Father and taught His

disciples to call and address Him in the same loving and confident way (e. g., in the so-called Lord's Prayer) ; and He no doubt as a rule used the Aramaic language, then the vernacular of the Holy Land, and thus Abba came to be a favorite appellation of God in prayer, to which expression later on Christians using the Greek language, regarding Abba as a kind of proper noun, added the Greek translation. Compare Mark 14, 36, where the Evangelist translates for his (Roman) readers the word "Abba" by adding "father," just as it is in our verse, and Gal. 4, 6.

V. 16. *Αὐτὸ τὸ πνεῦμα*: "the Spirit Himself"; His testimony is added to that of our own (regenerated) spirit, is the source and basis of it, ever accompanying it. This testimony of the Holy Spirit is borne through the Word of God which He applies and seals to our hearts, rendering us immovably sure of its divine truth and authority. *Ἑσμέν* emphatic: we are in truth and reality. *Τέκνα*: a more tender and endearing term than the more dignified *υἱοί* (v. 14) ; the former emphasizes the internal, cordial relation, the latter the external, legal one (compare *child* and *son*).

V. 17. *Μὲν . . . δέ*: on the one hand . . . on the other, emphasizing *θεοῦ* and *Χριστοῦ*; that is our glorious hope that we are to partake of what God and Christ possess, of divine glory and happiness. *Εἴπερ* (comp. v. 9) : that is the inevitable condition for a sinner who is to be led from his fallen state to eternal bliss (comp. Matt. 10, 38; 16, 24; 20, 22 sq.). *Ἵνα*: the object and end of suffering with Christ, both in the mind of God and in the consciousness of the child of God.

V. 18. *Λογίζομαι*: "I reckon, consider," a well-considered judgment, no hasty, baseless opinion (comp.

3, 28). Γάρ: justifies the condition of our glorification mentioned by the Apostle in the preceding verse, and proves that our sufferings do not, as men are apt to judge, destroy the certainty of it. "Not worthy" has the emphatical position. Καιροῦ: a definitely-limited portion of time, having also reference to its quality; the period of our sufferings is limited, not endless, and the present is just the proper time for these sufferings that are to prepare us for everlasting bliss. Ἀξία πρὸς: "worth with regard to," in comparison with = worthy to be compared with. Μέλλουσαν, in emphatical position, opposed to "the *present* time" (νῦν), has also here the sense of certainty (comp. v. 13). Εἰς ἡμᾶς: "unto us," towards us, coming from heaven with Christ and becoming our possession.

V. 19. Ἀποκαραδοκία: lit., watching with outstretched head = eager, anxious longing; ἀπεκδέχεται: "awaits patiently and longingly." Κτίσεως: can neither mean the act of creation, nor include the angels, good or bad, nor men, pious or impious, but merely the irrational creatures surrounding fallen man; for of them only can be said what the following verses state. "The revelation of the sons of God" (gen. obj.) is the time when the longing of the creation will be fulfilled, its lot and condition being bound to that of man. This creation is here personified, as also in v. 22.

V. 20. Ματαιότητι: "vanity," a state and condition that is in vain, unprofitable, useless, does not lead to the end desired or designated, which is here the glory and honor of God and the real welfare of man. Διὰ τὸν ὑποτάξαντα: "because of Him who subjected (it)," merely because He in His wisdom and power willed it. Ἐπ' ἐλπίδι is to be construed with ὑπετάγη, co-ordinate

with the two preceding phrases modifying the verb. Ἐφ' ἐλπίδι in some manuscripts instead of ἐπ', perhaps because of original digamma in ἐλπίς.

V. 21. "Also the creation itself," not only man. "The servitude of corruption" = the servitude connected with corruption, resulting from it; just as "the liberty of the glory of the children of God" is the liberty that is connected with, and a result of, that glory. That which is served is the vanity to which the creation is subjected (v. 20); and this servitude is the result of corruption that in consequence, and as a punishment, of man's fall has also befallen the creation about him. Εἰς τὴν ἐλευθερίαν is a pregnant construction in accordance with classical usage, the verb ἐλευθερωθήσεται including the idea of bringing. "The liberty" is the freedom from sin and its consequences, vanity and corruption. With regard to the change between νιῶν and τέκνων in this and the preceding verse compare note on v. 16; the different shade of meaning can be traced also here.

V. 22. Γάρ: a proof of the certain final deliverance of the creation, viz., the groaning and travailing of the whole creation in all its parts up to the present time. The prefix συν- in the two verbs refers to "all the creation," all its parts acting together; ὠδίνω means to travail, to feel the pains of childbirth, and here refers to the new state and condition that the personified creation (comp. v. 19) painfully longs to see come forth out of the old corruption, as a woman painfully longs for the birth of her child.

V. 23. "But not only" does the whole creation groan and long for deliverance, "but also ourselves," etc. Τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες: the question is, in the first place, whether the genitive is partitive, or



appositional; in the second place, whether the participle expresses a cause or reason ("because we have"), or a concession ("although we have"). The usual construction of ἀπαρχή is in favor of regarding τοῦ πνεύματος as the partitive genitive (comp. 16, 5; 1 Cor. 15, 20; 16, 15; James 1, 18); but the manner in which Scriptures speak of the Holy Ghost as a gift bestowed not only in part upon Christians here on earth (comp. e. g., 2 Cor. 1, 22; 5, 5; Eph. 1, 14), is against it, as is also the context which requires that the final and perfect gift be not a greater portion of the Holy Ghost, but perfect deliverance from sin and its consequences or perfect glorification (comp. also v. 11). If this interpretation of the genitive is correct the participle must stand for a *causal* sentence. Ἡμεῖς καὶ αὐτοί: an emphatic repetition. Ἐν ἑαυτοῖς (ἐαυτοῖς = ἡμῖν αὐτοῖς, as already in classical authors): though we may not always talk about it complainingly or sentimentally. Υἱοθεσία is here not the divine act itself of bestowing sonship and the right and condition involved, but the full fruition and enjoyment of the bestowal of this dignity and right. This is evident from a comparison of v. 15, where it is stated that we have this adoption already here on earth, as also from the immediate context, the words following, "the redemption of our body," viz., its deliverance from the consequences of sin (gen. subj.), being an explanatory apposition to "adoption."

V. 24. Τῇ ἐλπίδι, placed emphatically, cannot be the dat. instrum., since faith, not hope, is everywhere in the New Testament represented as the means of appropriating salvation, and hope is always distinguished from this saving faith (comp. 1 Cor. 13, 13). It can be the dat. modi so that the sense would be "in hope,"

though in our opinion that would be ἐλπίδι without the definite article which would be entirely out of place in this signification. And as in the next clause ἐλπίς must have the signification found in classical writers as well as in the New Testament (Col. 1, 5; Heb. 6, 18; comp. also 1 Tim. 1, 1), viz., the object of hope, we think that those are right that most naturally take it here in the same sense and translate: "for the object of hope," i. e., the full enjoyment of our adoption, the perfect deliverance from sin and its consequences, "we have been saved"; the ultimate object, the final goal of the salvation brought about by Christ, is still a matter of the future and therefore of hope. The article before ἐλπίς then points back to the preceding verse which states what the object of our hope is, and the sense is: the object of hope just mentioned, the idea of hope naturally having the emphasis. The next clause accordingly must be translated: "but an object of hope that is (already) seen is (no more) an object of hope"; and the truth of this assertion is proved by the rhetorical question: "for what a person sees, why does he also" (in addition to seeing it = still) "hope for it?" (or, according to the reading that omits τί καί before ἐλπίζει, τίς then being the interrogative pronoun: "who hopes for what he sees?").

V. 25. Εἰ . . . ἐλπίζομεν, which, as has been shown, is the case; then the natural consequence is (comp. v. 11): "through," with, in, "patience," steadfastness, endurance, "we longingly wait for it." All this shows the cause and object, and also the firm basis of hope, for our groaning.

V. 26. "In the same way," viz., as the creation and Christians groan, "also the Spirit" groans, which

groaning is immediately described as assisting our own imperfect groaning. "Our weakness" is to be understood in general, but as it manifests itself also in our groaning, which with a child of God naturally takes the form of prayer. *Τό* makes the sentence *τί . . . δεῖ* a noun dependent on *οὐκ οἶδαμεν* as its object, a mode of expression peculiar to the Greek, which can hardly be imitated in English; leaving out the *τό* we translate: "for what we should pray (*προσενξόμεθα* conj. delib. or dubit.) "in accordance with what is necessary" (*καθό* = *κατὰ τοῦτο ὁ*). This shows our weakness and the necessity of the Spirit's assistance. *Αὐτὸ τὸ πνεῦμα*: comp. v. 16. *Ὑπερεντυγχάνει* = *ἐντυγχάνει ὑπὲρ ἡμῶν*: intercedes, addresses God in prayer, in our behalf, for our benefit, in our stead.

V. 27. "He that searcheth the hearts," is a frequent designation of God as the Omniscient One (comp. 1 Sam. 16, 7; 1 Kings 8, 39; Ps. 7, 9; Prov. 15, 11; Jer. 17, 9 sq.; comp Acts 1, 24; Rev. 2, 23), especially fitting here where what the Spirit does in the heart of man is spoken of as known by God. *Φρόνημα* (comp. v. 6): what the Spirit has in mind in His groanings whose sense cannot be expressed in human words. How is *ὅτι* to be taken? Causal: "because He intercedes according to (the will of) God, etc.," or declarative: "that, etc."? As the former explanation would seem to imply that otherwise God would not know it, hence would not be omniscient, we prefer the latter. *Ὑπὲρ ἀγίων* has an emphatical position; the article is missing because the quality is to be accentuated.

V. 28. *Δέ*: adding a new point: "moreover." The subject of *συνεργεῖ* is most naturally, and also generally, taken to be *πάντα*. It must, however, be conceded that

the subject could be taken out of τὸν θεόν, viz., He; some manuscripts even insert ὁ θεός after συνεργεῖ, and *Kühl* adopts it, also in order to have a directly expressed subject for the verbs of the next verse. Then πάντα would have to be translated "with regard to all (things)," or, "in all (things)," being the accusative of relation. The usual reading and interpretation, however, is to be preferred, and the συν- is to be understood as in v. 22, i. e., that all the different parts of πάντα work together. If the subject of συνεργεῖ is taken to be God the συν- would most naturally be construed with τοῖς ἀγαπῶσιν: He works together "with them" whilst in our Explanation the latter expression is the dat. commodi: "for them," unto them. "For," or, to, "those that are called in accordance with a purpose": this evidently is added as the reason for the preceding statement. Because those that love God are called in accordance with a purpose everything, also suffering and affliction, must work together for them unto that which is good and salutary (ἀγαθόν). Note that πρόθεσιν is without the article, hence indefinite. Κλητοί does not in itself denote those that have accepted the call (Matt. 22, 14); in this connection, however, where it is predicated of those that love God, it naturally does. The question arises, whether all that are called, also those that do not accept the call, are called according to a purpose. The answer to this question depends upon what is understood by this "purpose." According to the context it certainly must be a purpose that assures those that love God, as such and as long as they are such (τοῖς ἀγαπῶσιν, partic. pres. denoting duration, lasting state and condition), of their final perfect deliverance and glorification, notwithstanding all the sufferings of the present life. The whole chapter,

especially from v. 12 on, speaks only of true, genuine Christians, who by the grace of God steadfastly cling to Christ as their Savior, and of the certainty of their eternal salvation. What this purpose contains in detail we see from the next verse (comp. 9, 11; Eph. 1, 11; 3, 11; 2 Tim. 1, 9).

V. 29. "Οτι: causal, giving the reason for the statement of the preceding verse, especially the last clause, explaining the purpose according to which those that love God have been called and which assures them that everything is working together for their salvation: Ἐκάλεσεν (v. 30) evidently corresponds with τοῖς κλητοῖς, προώρισιν with πρόθεσιν, and then also προέγνω with τοῖς ἀγαπῶσιν τὸν θεόν. Προέγνω: the verb προγιγνώσκω in classical Greek means exactly what would be expected from a verb compounded of πρό and γινώσκω, according to the usual signification of these words, viz., to know, perceive, learn, understand beforehand; in a few passages it seems to signify to judge or provide beforehand, an action of the will based, as a matter of course, on a preceding action of the intellect as to the future. In fact, it is a logical and philological impossibility that γινώσκω, or any verb having for its fundamental and distinctive notion that of an act of the intellect, should ever, either as a simple verb or in composition, have a signification not based on, and ultimately proceeding from, the fundamental one expressing an activity of the intellect. In the New Testament we find προγιγνώσκω having the same signification of knowing beforehand. That this, and nothing else, is the sense of the verb in Acts 26, 5 and 2 Pet. 3, 17 needs no proof. Also in 1 Pet. 1, 20, this signification is sufficient, προεγνωσμένου stating that whilst Christ was manifested to men as our

Savior at the end of the times, He was foreknown as such by God already before the foundation of the world. As to our present passage, Rom. 8, 29, and also 11, 2, a slight modification of the sense, which, however, cannot be at variance or out of all connection with the fundamental idea of the verb, is demanded by the context. This modified signification is based on the modified sense of the simple verb *γινώσκω* as used in the Septuagint translation for the Hebrew equivalent *יָדַע* (comp. Hos. 13, 5; Amos 3, 2), and then also found in the New Testament, namely, Matt. 7, 23; John 10, 14 sq.; 1 Cor. 8, 3; Gal. 4, 9; 2 Tim. 2, 19. Some, especially Calvinists of every stripe, maintain that these passages form the valid basis for taking *προγινώσκω* in some of the passages mentioned, especially Rom. 8, 29, in the sense of "predestinate, elect," or a kindred sense. Let us briefly look at those passages. Does Matt. 7, 23, really mean that Christ on the day of judgment will command the hypocrites to depart from Him because He never chose them or made them His own? Would that be a satisfactory reason for condemning them? Evidently this supposed, but unproved, signification of *γινώσκω* will not do here. Just as little, however, the simple usual sense "to know" will do, since in that sense it would not be true that Christ did not know the hypocrites. But how is it when we take *γινώσκω*, as modified by the context, to mean "to know as one's own, as intimately united with one"? Then the, manifestly entirely fitting, sense is: "I never knew you as my own, as belonging to me"; and this, of course, because they were not His own, did not permit themselves to be made His own by having true faith wrought and preserved in their hearts. The same holds good

with regard to John 10, 14 sq.: Christ knows His own as His sheep, and they know Him as their good Shepherd, just as the Father knows Him as His beloved Son, and He knows the loving Father as such. Evidently the idea of choosing or making one's own fits here just as little as that of simple knowing. Γινώσκω in these passages has the signification that our older theologians expressed by *cognoscere* (or, *nosse*) *cum affectu et effectu*, i. e., to have a knowledge coupled with an affect (love) and effect, in other words, with efficacious love. In 1 Cor. 8, 3, this signification is entirely satisfactory; in Gal. 4, 9, it is the only one applicable; in 2 Tim. 2, 19, it exactly fits the context. And in the Old Testament passages, Hos. 13, 5, and Amos 3, 2 (compare also the peculiar use of γινώσκω for the Hebrew יָדָע in passages like Gen. 4, 1; Matt. 1, 25; Luke 1, 34), the idea of knowing and hence treating as one's own, or of a knowledge coupled with efficient love, entirely meets the requirements of the context. The same holds good with regard to πρόγνωσις, the noun formed of προγινώσκω, which in later classical writers means in general "a perceiving beforehand" and in particular a forejudgment of diseases, based of course on an act of the intellect, and in Judith 9, 6; 11, 19 (the Septuagint does not have it), as well as in Acts 2, 23, and 1 Pet. 1, 2, needs no other signification than that of foreknowledge, coupled in the second New Testament passage with effective love. And it certainly is in opposition to sound exegetical principles to depart from a signification that is in conformity with the fundamental notion of a word, is the only one suitable in some passages and makes good sense in all others, and, instead of applying this, to invent a signification foreign



to the fundamental notion and the universally recognized usage of the word because, perhaps, in some passages such signification or idea would not be repugnant to the train of thought. Not every idea that would fit the context need be expressed in a sentence, the writer or speaker preferring to express another one that is just as suitable, or even more so. Hence, if in any one of the above-cited passages the notion of choosing or making one's own should be found to be fitting, that does not prove that the Holy Spirit meant to express there just that idea and did this by using the verb *γινώσκω* (γν') in a sense contradictory to its fundamental idea and general usage.—Now this modified sense of *γινώσκω*, demanded by the context in the passages mentioned, is the basis of the modified sense of *προγινώσκω* in Rom. 8, 29, and 11, 2. This sense is, namely, no other than to know beforehand as one's own; and, as the context shows, the meaning is that of the eternal foreknowledge of God coupled with effective love. That this sense fits in Rom. 11, 2, we shall see later on. What it means here we will consider now. To "know" and to "love" are here in a manner synonymous, the one including the other: he that knows another one as his own, consequently recognizes and loves him as such; and he that loves the other, does so because he knows and recognizes him as his own. And again the knowledge and love of the one presupposes and includes that of the other. Thus there is a necessary connection between loving God (v. 28) and being known or foreknown by Him (v. 29): the one cannot be without the other (comp. John 10, 14 sq.; Gal. 4, 9). Those, then, whom God "foreknew" are those of whom He in His prescience knew in eternity, before they had

come into existence, that they would be His own in time by means of divinely-wrought faith in Christ and therefore also recognize and love Him as their heavenly Father, and in this faith and love cling to Him until He would call them to eternal glory. *Kühl* supplies with *προέγνω* from v. 28: as those that would love Him, which according to what has just been stated, essentially amounts to the same thing, constant love (part. pres.) being indicated. The same is to be said of the supplement of our fathers: as those that would believe in Christ up to their end. — Those that thus are “fore-known” God in His love then also “foreordained” (*προώρισεν*); concerning them He already in eternity determined and decreed, that they should be “conformed to the image of His Son” with regard to heavenly inheritance and glory (comp. v. 17 sq.). This eternal foreordination and decree is in substance identical with the “purpose” according to which those that love God have been called: it is the purpose, embodied in a decree (Eph. 1, 11), to govern all things so that those that are and remain God’s own by faith in Christ and in consequence love God will infallibly, though not irresistibly, attain eternal salvation and glory with Christ, their divine Brother. This antecedently and originally is a universal purpose, embracing all men (*voluntas antecedens*); but in its application to individual men by means of the prescience of God it necessarily, as far as infallible adjudication of eternal salvation is included in it, is limited to those whom God in eternity foreknew as His own (*voluntas consequens*); and in so far of course only these are called according to a purpose. But this secondary limited, or particular, purpose is merely the natural result and outflow of the primary

universal, but conditioned purpose, conditioned, namely, on the reception of Christ by faith. And thus this universal purpose of salvation, embracing all men under the same condition, viz., that they receive and retain Christ by faith, is the primary and final source of salvation and all that pertains to it, including the call; and whoever is called, whether he accepts the call and is saved or not, is called in accordance with it. That special purpose, however, that is based upon the prescience of God and hence embraces those only that God foreknew as His own by true and persevering faith, and that insures their final salvation and glorification, notwithstanding all temporal troubles and afflictions, can justly also be called a cause of their calling, namely, a secondary one, as the personal application, growing out of the primary universal purpose. And thus, as the connection of v. 28 and v. 29 clearly shows, the Apostle views and presents the matter, speaking, as he does, merely of the elect or the true and constant believers. *Εἰς τὸ εἶναι κτλ.*: that is the divine object of the foreordination mentioned. Also this shows that "the image of his Son" refers, not to His sufferings, but to His heavenly glory in which all those that are and remain God's will share with Christ (comp. v. 17).

V. 30. As already mentioned, the Apostle, in accordance with the tenor of this whole section, speaks of Christians only, of men whom God in eternity foreknew as His own, and whom He therefore foreordained to eternal glory. Hence when it is stated here that in conformity with this foreknowledge and foreordination He also called and justified and even glorified them, it does not follow that no others are called and, as is the case with those that believe for some time only, justified;

these are simply not spoken of here where the Apostle merely is intent upon comforting true and persevering Christians in their manifold troubles and afflictions. Ἐκάλεσεν, ἐδικαίωσεν: the aorist, or past tense, because the Apostle here speaks of and to those that already were Christians, had been called, etc.; it applies, however, as a matter of course, to all Christians, of all times. "Whom He called": effectually, as is the case with those that love God. "He also glorified": in His eternal decree which will certainly be executed.

V. 31. "What shall we say?" We can only say what follows. Εἰ scil. ἐστίν: "if God is for us," as He in reality is; and this is the only thing we need in order to be protected against all that may be against us (comp. v. 11). "Who is against us?" = who can prove himself our victorious enemy? Ἡμῶν: the "we" of whom the Apostle here speaks are the same persons of whom he spoke in the preceding verses, viz., true, persevering Christians, no others. The τίς here includes the τί: nobody and nothing can prevent our salvation.

V. 32. Ὅς γε: "he that is at least the one who" = who even. Πῶς: how is it possible that. Χαρίσεται: nothing but grace is the motive; so much the surer we can be of the gift.

V. 33. Ἐγκαλέσει: logical future; Paul does not speak only of the last judgment. Ἐκλεκτῶν without the article, to emphasize the quality. The "elect of God" are those that God foreknew and consequently foreordained as His own. Since this foreknowledge and this foreordination do not extend over all men, because not all accept Christ in true and persevering faith, those over whom they do extend are His ἐκλεκτοί, i. e., picked out, chosen, as His own, in accordance with the divine rule

and norm laid down in the universal order of salvation referred to in vv. 28-29 (comp. Matt. 22, 1-14; John 3, 16; Mark 16, 16; Acts 16, 30 sq.). Θεὸς ὁ δικαίων is best regarded as the affirmative answer to the preceding question, ἐστίν being supplied, and not as another question in the sense: Will God who justifies them bring charges against them? The same holds good with regard to Χριστὸς Ἰησοῦς κτλ. in the next verse.

V. 34. Μᾶλλον δέ: more can and must be said: "Yea, rather." Ὅς . . . ὅς καί: an emphatic and solemn repetition and gradation. Ἐντυγχάνει: comp. v. 27. The intercession of Christ takes place in heaven, that of the Spirit within our hearts; the former is meritorious, the latter auxiliary.

V. 35. Χριστοῦ: gen. subj., as is clear from v. 34, where His love for us is depicted, and vv. 37 and 39. Θλίψις, στενοχωρία: comp. 2, 9.

V. 36. "For Thy sake": Christ is meant. Explanation and prophecy of μάχαιρα (Ps. 44, 23 [22]). "The whole day": the killing takes place at every time of the day, now of some, then of others. The history and lot of the Old Testament people of God is typical of that of the New Testament. "We were accounted, etc.": therefore we are being treated thus.

V. 38. Γάρ: confirmation of the certainty expressed by ὑπερνικῶμεν. "Neither death" (mentioned first because of the preceding verse), "nor life": the two greatest extremes and forces of human existence. As "angels" is entirely general, including all (comp. Matt. 25, 41), "principalities" is best understood of human rulers and powers.

V. 39. Ἐτέρα: of any other kind and nature (comp. 7, 23).

**C. THE REJECTION OF THE JEWS AND THE UNIVERSAL GRACE OF GOD: CHAPTERS 9-11.**

**a. It does not Contradict the Promises of God that Recognize no Human Claims of any sort: Chapter 9.**

**1. The Rejection of the Jews is a Cause of Heartfelt Sorrow to the Apostle: 9, 1-5.**

**SUMMARY EXPLANATION.**

In the preceding chapter the Apostle had given a glowing description of the universality, all-sufficiency, and surety of divine saving grace as it is to be found in Jesus the Christ. But it became clearer day by day that the very people to whom Christ with all His blessings had been promised in the first place, the Jews, as a people had rejected Him and in consequence had also been rejected as a people. They not only did not hold the foremost position in the New Testament economy, which according to Old Testament prophecies they might be expected to occupy, but seemed to be rejected altogether. How is this to be reconciled with the universal, all-sufficient grace of God in general and in particular with His promises given to that people in the Old Testament? That is the problem that the Apostle proposes to solve in the next three chapters.

Being the foremost champion of the perfect equality of the Gentiles and the Jews before the Gospel, the Apostle was by the self-righteous and jealous Jews regarded as the enemy of his own people, much as he loved them and as a rule first preached the Gospel to them wherever he came. Hence, before proceeding to the solution of the problem mentioned, he first gives solemn expression to the feelings of his heart with re-

gard to this matter. As a man that is in the most intimate communion with Christ, the essential Truth, and whose conscience, enlightened and governed by the Holy Spirit Himself, adds its testimony to his own, he protests (1) that his very heart always is full of sorrow and pain because of the fate of the Jewish people (2). This is the case to such an extent that, if it were in accordance with the good and gracious will of God, he would wish to be himself cursed and cut off from Christ, the source of all true happiness and bliss, for the sake of saving his brethren according to the flesh (3). And not only his relation to them as his own people prompts him to follow the example of Moses (Ex. 32, 32) in a heroic love incomprehensible to common man, but still more the glorious privileges that had been granted to them by God Himself. For they were, and hence rightly bore the honorary title of, the covenant people: they had been adopted by God as His people over against other nations (Ex. 4, 22; Hosea 11, 1); in their midst the glory of God had dwelt visibly (Ex. 24, 16; 40, 34 sqq.; 1 Kings 8, 10; Heb. 9, 5); with their forefathers God repeatedly had made a covenant (Gen. 15, 18, etc.); to them in the first place the Law had been given through Moses (Ex. 20); to them the true service of God had been revealed (Heb. 9, 1); to them also in the first place the Messiah and His blessings had been promised often and in various ways (4); they could boast of the most glorious ancestors, the patriarchs; and, greatest prerogative of all, the promised Savior of the world was of their number as to His human nature, He who at the same time is, and must be, Lord of all that exists, very God to be praised in all eternity (5).



## NOTES: 9, 1-5.

V. 1. A most emphatic and solemn protestation. "Truth I speak in Christ" having my whole being and life in Him who was promised and has come as the Messiah, the Redeemer of Israel and the whole human race, being governed and led entirely by Him in whose mouth guile was never found (1 Pet. 2, 22). Comp. 2 Cor. 2, 17; 12, 19; Eph. 4, 17; 1 Thess. 4, 1. "I do not lie": the same idea emphatically repeated in the negative form (comp. 1 Tim. 2, 7; John 1, 20). "My conscience bearing witness with me in the Holy Ghost": qualifies and emphasizes the preceding assertion, I do not lie. By making this assertion, he himself bears witness; and his conscience, being in the power and dominion of the Holy Ghost, the Spirit of truth (John 15, 26), and therefore a most reliable witness, bears testimony with him. Of this he can, and does, assure his readers; and unless they regarded him as a liar without any conscience and shame, they could not but believe him.

V. 2. "Ὅτι, dependent on ἀλήθειαν λέγω: "that." Mark the gradation: *sorrow* — *pain* (ὀδύνη, grief, distress); *great* — *unceasing*; *I* (μοι) — *my heart*. The object of his sorrow and pain he does not mention, but in tender regard to the persons concerned leaves it to be gathered from what follows — a practical lesson in Christian, and especially pastoral, wisdom and love.

V. 3. "For" (γάρ): explains the greatness of his sorrow and pain by expressing the love on which it is based, and at the same time intimates its object, viz., the Jews being what in his boundless love he would gladly be in their stead. "I could wish" (or, pray, εὔχομαι denoting both, since a prayer naturally includes a wish); and this wish would be real if its realization were known

to be possible. After *ἡχόμεν* the usual *ἀν* is omitted because not the (unfulfilled) condition is to be emphasized, but rather the wish. *Ἀνάθεμα* (from *ἀνατίθηναι*, to lay upon, set up as a votive gift, dedicate) is originally anything offered or dedicated to God; in the Septuagint translation, however, it is = **םרן**, a thing or person devoted to God for the purpose of being destroyed, doomed to destruction (over against *ἀνάθημα* which has not this evil signification, comp. Luke 21, 5, where the latter form is the true reading). In the New Testament it signifies *curse* (Acts 23, 14) and (*a man*) *accursed*, devoted to perdition (Gal. 1, 8 sq.; 1 Cor. 12, 3; 16, 22). *Αὐτὸς ἐλὼ*, subject of *εἶναι*. *Ἀπὸ τοῦ Χριστοῦ*: "away from Christ," separated from Him, belongs to *ἀνάθεμα*; separation from Christ necessarily makes a sinner accursed. "I myself" in contrast with "my brethren." *Ὑπέρ*: for, in behalf, for the benefit (salvation); instead of (here the one idea includes the other). "My kinsmen (relatives) according to the flesh" is in apposition to "my brethren," added in order to distinguish these natural relatives from the brethren by faith (Phil. 1, 14; Col. 1, 2; comp. Philem. 16).

V. 4. *Οἱ τῆς*: being such persons as, showing their dignity and exalted position. "Israelites": the *theocratic* name of the Jews (comp. Gen. 32, 28), distinguishing them from the Gentile nations (comp. v. 6; 11, 1; Phil. 3, 5; John 1, 47), whilst "Hebrews" refers to their (holy) *language* (comp. Acts 6, 1; — 2 Cor. 11, 22), and "Jews" (*Ἰουδαῖοι*, originally denoting only the members of the tribe or kingdom of Judah, but after the return from the Babylonian captivity, since the members of the northern kingdom did not return, the name of the whole people) designates them as simply a *nation* among

others (comp. Matt. 2, 2; 27, 11. 29). This is the distinction in general; sometimes the terms are used interchangeably. The following genitives ὧν refer to breathing, *Ισραηλεῖται*; hence the relative clauses introduced by them are not co-ordinate with οἵτινες, but subordinate to it, showing wherein the prerogatives of Israelites consisted. Each one of the eight prerogatives mentioned has the definite article prefixed, to designate it as the well-known one. The first is the basis of all the others; the last, the crown and glory of all. "Adoption": comp. 8, 15. "The covenants" and "the promises" correspond, as do "the giving of the law" and "the service" of God (chiastic position), the second being in each case the result of the first. "The promises" are put last in order to have them followed immediately by those to whom they were given in the first place, "the fathers," and Him who was their goal and center, Christ.

V. 5. "The fathers": the patriarchs in the strictest sense (comp. Ex. 3, 13. 15; 4, 5; Acts 3, 13; 7, 32). "Of whom," as a member of their nation: ἐξ ὧν, not simply ὧν, since He did not simply belong to them. Τὸ κατὰ σάρκα, accusative of relation: as regards that which pertains to flesh = with respect to His human nature. This expression necessarily leads over to the following. "Who is over all, God blessed forever. Amen": this translation, referring the words in question to Christ, is the only one in accordance with the context and original language. The great privilege and honor of having Christ for a member of the people is not shown to its full extent when His divinity is left unmentioned; moreover, the express mention of His humanity in the first clause makes us expect also the mention of His divinity (comp. 1, 3 sq.). A doxology, directed to God the Father, is

entirely unexpected and out of place here where the Apostle gives utterance to his great sorrow and pain; and, according to a general and natural rule, in a doxology the word "blessed," or its equivalent, takes the *first* place in the sentence (comp. 2 Cor. 1, 3; Eph. 1, 3; — also the Septuagint translation Psalm 68, 20, where even the subject is repeated in order to have "blessed," εὐλογητός, not in the last, but in the first place). If ὁ did not refer to Χριστός but belong to θεός the participle ὢν would be entirely superfluous and out of place. And as to the plea that Paul in no other place calls Christ God, Phil. 2, 6 and Col. 2, 9 ought to be a sufficient answer, not to mention Eph. 5, 5; 2 Thess. 1, 12; Tit. 2, 13. The question, however, is in place whether a comma is to be placed after πάντων, as in our translation and explanation above, or whether we should translate, "Who is God over all, blessed forever." To us the former construction seems most natural; "over all" is equivalent to Lord of all, and God is the fitting climax (comp. John 20, 28). "God over all" is, moreover, an unusual expression, though synonymous appellations occur (2 Cor. 6, 18; 1 Tim. 6, 15, etc.). The general sense remains the same, whichever construction we may adopt. The words, "blessed forever. Amen," are added as a solemn and enthusiastic confession over against the blasphemies of the unbelieving Jews.

- 2. The Rejection of the Jews is not in Conflict with the Promises of God which never were based on Natural Descent: 9, 6-13.**

#### SUMMARY EXPLANATION.

The rejection of the Jewish people does not prove that the promises of God given to them are not being

fulfilled. That would only be the case if natural descent gave any claim to these promises. But not all the natural descendants of Jacob are the true spiritual Israel to which alone the promises pertain (6). Nor is the fact that a man has Abraham for his natural ancestor a proof that he is Abraham's true, spiritual child. Not natural descent but the word of grace and promise determines man's relation to God. That becomes apparent already in the very beginnings of the Old Testament people of God, when the question was, who was to be the ancestor and father of this people, the son of Abraham in *this* respect. Not natural descent, not even priority of birth, was the determining factor: not Ishmael, but Isaac, and only Isaac, was by God Himself declared to be the seed of Abraham in this theocratical sense (7). Hence the rule is, Not natural descent, but divine promise determines (8); for the word of God to which Isaac owed both his existence and his position as ancestor of the people of God was a word of promise (9; comp. Gen. 17, 21; 18, 10. 14). Applied to the question of salvation this rule means that only those that in faith apprehend and appropriate the word of divine promise will be saved, are children of God in this, spiritual, sense. Only because the Jewish people did not accept the promised Messiah in faith were they rejected notwithstanding their natural descent from Abraham. But if the objection should be raised that Isaac, and not Ishmael, was chosen the ancestor of the people of the covenant because he was the son of Abraham's legitimate wife, whilst Ishmael was the son of a bond-woman, so that after all natural descent had something to do with the choice made: the case of

Rebecca and her two sons shows conclusively that such an assumption would be a mistake; for Jacob and Esau had the same father and the same mother, and yet Jacob, and he alone, was chosen to be the ancestor of the people of God, though Esau was the older son (10). And this was done before either could have merited the choice, in order to have also here as the determining factor the elective purpose of God, that is, a divine purpose that involves and includes an election, a choice, not depending on any works or merits of man but simply on God who calls men to a certain position in His Church; although God, the Eternal Wisdom, of course never acts arbitrarily, but always follows principles and rules laid down by Himself (11). Thus the *theocratic position* of Jacob and Esau and their descendants, *not their salvation*, was determined by God merely according to His divine wisdom and will, so that the older became inferior to the younger (12; comp. Gen. 25, 23); and in *this* sense God loved Jacob and hated Esau (13; comp. Mal. 1, 2 sq.). And all this proves the correctness of the rule mentioned above, Not natural descent but the word of grace and promise determines a man's relation to God, his position in the kingdom of God.

NOTES: 9, 6-13.

V. 6. Οὐχ οἷον δέ = οὐ τοῖον δὲ λέγω οἷον ὅτι: But not such a thing I say as that = but this does not mean that, etc. Ἐκπέπτωκεν: "has fallen out," viz., of its position of validity and reliability. "The Word of God" concerning the Messiah and His blessings, promised in the first place to Israel. Οὗτοι: these, emphatic. Ἐξ here denotes natural descent.

V. 7. The subject of εἰσὶν is to be supplied from the preceding verse, viz., οἱ ἐξ Ἰσραήλ, the Israelites by nature. Πάντες: some are, but not all; hence natural descent does not guarantee spiritual sonship. After ἀλλ' nothing is to be supplied; the Apostle simply states the real condition by citing and making his own the words of Holy Writ, just as we are accustomed to do. "In Isaac shall be called seed for thee" (Gen. 21, 12): Abraham's son in the theocratic sense is to be recognized in the person of Isaac. To be called, in such a connection, is more than simply to be = to be acknowledged and recognized as truly being (comp. Luke 1, 32; — Phil. 2, 9).

V. 8. "That is": herein the idea is expressed. "Children of the flesh" are such as flesh, or man, procreates, children by natural descent. Of course, the children of God, being men, are also children of the flesh, or of man; but their merely being the children of a certain man, whoever he may be, does not make them children of God. Ταῦτα: emphatic (comp. v. 6). The "children of God" are identical with the "children" spoken of in v. 7, viz., the spiritual children of Abraham. "The children of the promise" are those that have become children in consequence and by virtue of the divine promise bearing on them. Such was the case with Isaac (Gal. 4, 23). "Seed" is to be taken in the same sense as in v. 7: child of Abraham in a special sense, theocratic or spiritual. "Are reckoned" by God.

V. 9. After ἐπαγγελίας the word λόγος can be supplied: "for a word of promise is this word"; though it is not necessary, as the rendering can be: this word is (one) of promise, belongs, pertains, to promise, contains



promise. "At this time," this definite time or season, viz., of the following year. The literal meaning of the Hebrew equivalent is most probably, "as the time re-vives" = when the time of the year that is now dying, becoming a thing of the past, returns. "I shall come" (the Hebrew is, I shall certainly return), if not in visible appearance, at least in the realization of the promise; for the same God that gave the promise also fulfilled it (comp. Gen. 21, 1 sq.).

V. 10. "But not only": it is very difficult, if not impossible, to complete this sentence in such a way that the predicate will also fit to "Rebecca" in the next clause. In his vivid flow of thought Paul merely gives utterance to the main ideas, expecting his attentive and intelligent readers to supply what is lacking to a complete sentence from the context. But the supplement can be given in a general way only, e. g.: "But not only" is this truth to be seen in the history of Abraham and Isaac, "but also Rebecca" in her experience as the mother of Esau and Jacob is a witness to the same truth. "Our father": Paul here has to do with Jews.

V. 11. *Μήπω*: the subjective negation, to ward off a false opinion likely to be held by persons not acquainted with the circumstances = do not think that they were already born, etc. The subject of *γεννηθέντων* and *πραξάντων* is to be supplied, viz., *αὐτῶν*, the two sons of Rebecca, known from the context. *Τι*, emphatic: anything; *ἀγαθόν* (good = useful, conducive to the honor of God), *ἢ φαῦλον* (bad = of little or no value) may almost be viewed as an apposition. "*Ἰνα* κτλ.: the final clause placed for emphasis before the principal clause (v. 12). "The elective purpose" is one that does not

extend over all men but over those only that have been elected or chosen. An election or choice, however, even with intelligent, sensible men is not a haphazard action, but dependent on some norm or rule laid down by the one that elects or chooses; much more so with God, the Essential Wisdom. This "elective purpose" of God is, of course, in the work of salvation owing to foreseen wilful resistance to His grace on the part of many men (comp. 8, 28 sq.); but also in the appointment to a theocratic position it is based on the foreseen difference between men (11, 2). "Might stand," by not basing the purpose on any foreseen merits on which a claim could be established; "not of works" (having works for the source and cause, ἐξ), "but of Him that calleth," an apposition without grammatical construction, explaining the preceding final clause, showing whereon that standing of the elective purpose is dependent. The objective negation οὐκ is used after ἵνα because the one idea ἐξ ἔργων is to be denied emphatically.

V. 12. "Οτι introduces direct speech, hence is not translated. "The greater" is here the older, and "the smaller" the younger; and the ancestors include their descendants. "Serve": be subject (comp. Gen. 27, 29. 40; 2 Sam. 8, 14). The theocratic position, of course, makes the way of salvation easier; and vice versa.

V. 13. Mal. 1, 2 sq. shows that regard is not had to eternal salvation, but to historical position and lot. "Love" and "hate" is here used anthropopathically; "not so much the affect as the effect is meant." With men such a treatment would as a rule be the effect of love and hatred; hence it is here ascribed to these affects.

**3. In General, the Grace of God Acknowledges no Human Claim whatever: 9, 14-21.**

SUMMARY EXPLANATION.

To draw from what has been said the inference that injustice is a ruling principle with God, would be blasphemous, prone as human reason is to draw it (14). Even to Moses, His most prominent and faithful servant in the Old Testament, God declares that His mercy and compassion is altogether and exclusively dependent on His own free will, so that no man can lay down binding rules or advance any claims with regard to it (15; comp. Ex. 33, 19). Hence it has its origin and cause not in man's will or exertions, but simply in God Himself (16). This is also proved by the history of a contemporary of Moses that was the very reverse of the latter both in person and in fate. God in His Word tells us that He caused Pharaoh to live and to be king of Egypt just at that time for the very purpose of manifesting in him His divine power and having the glorious manifestation of this power published in all the world. Pharaoh would have been a wicked person wherever, whenever, and in whatever position he might have lived: God did not make him wicked, nor want him to be wicked; but being wicked, his place in history, which determined the peculiar form in which his wickedness developed and manifested itself, was determined by God who makes also the wickedness of men serve His glory and purpose (17; comp. Ex. 9, 16). This shows that both the mercy of God and its opposite, the hardening of obstinately-wicked men, is entirely dependent on the free, though by no means arbitrary, will of God who assigns to every man his historical position and surroundings which cannot but have the greatest in-

fluence on his religious and moral development. No man has any claims on God in that regard, thankful as every one ought to be whose divinely-ordered surroundings are such as to preclude many a danger and temptation to which another one, less favored in this respect, is exposed. But let us remember that no surroundings into which *God* has placed us are of such a nature that we *must* become and stay wicked. That was not the case with Pharaoh who had ample opportunity of turning to the true God in faith and obedience, and who was only hardened by God (Ex. 4, 21; 7, 3; 10, 20; 11, 10; 14, 4. 17) since he hardened himself (Ex. 8, 15. 32); and it is not the case with any one else: whenever God withdraws His grace from a person, leaves him to the evil imaginations and desires of his own heart, and orders circumstances and events so as to favor and facilitate his downward career, that person has offered an obstinate resistance to the grace of God that was intent also upon his salvation (18). Were a person now to say, If everything is dependent on the will of God, He certainly has not also the right to blame a man for being what he cannot help being (19), the answer would have to be, that man over against God can have no claim or right whatever; to assert it would be sheerest impertinence on his part, similar to that of a vessel that would venture to upbraid its maker for what he has made it (20). At least the same right that a potter has over against the clay that he works and the vessels that he forms out of it, God has over against all His creatures, man included (21).

NOTES: 9, 14-21.

V. 14. "What then shall we say?" = what conclusion are we to draw from what has been set forth?

(comp. 3, 9; 7, 7). *Mḥ* indicates a negative answer. *Tῷ θεῷ*: of the true God (article) this certainly cannot be said; it would be a contradiction in terms, and hence a blasphemy. Therefore the emphatic *μὴ γένοιτο*: may it not happen! let it not be! by no means! (comp. 3, 4; 6, 2; 1 Cor. 6, 15; Gal. 2, 17; 3, 21; compare also the Septuagint translation of חַלִּילָה Gen. 44, 17; Josh. 22, 29). "God forbid!" is a free translation, but exactly expresses the meaning. The injustice is supposed to manifest itself in an election without regard to any human claims.

V. 15. What God in this respect says to the well-known, prominent Moses (article and emphatic position) certainly applies to every man; if Moses had no claims on divine grace, no one has. *Ἐλεεῖν* is more active, as manifested in deed; *οἰκτεῖρειν* (*οἰκτειρήσω* a later form of the future tense, as if from *οἰκτερέω*) more the pity and compassion dwelling in the heart: to show mercy — to have compassion. The latter may be the stronger expression, since the external act may be without any emotion of the heart. The Hebrew equivalents ( *חנן* and *רחם* ) can be distinguished in the same way. "*Ὁν ἄν*:" "(on) whomsoever"; God alone determines who is to be an object of His mercy and compassion, though, of course, not arbitrarily. Also the repetition of the verbs gives expression to the absolutely free, supreme self-determination of God, as far as any human claims are concerned.

V. 16. The genitives *τοῦ θέλοντος* and *τοῦ τρέχοντος* have for their subject the infinitives that must be supplied from the preceding verse, *τὸ ἐλεεῖν* and *τὸ οἰκτεῖρειν*; this is not a matter pertaining to him that wills and runs, cannot be determined and claimed by him. God alone

who shows His mercy can determine to whom it is to be shown, lay down rules in this regard. *Θέλειν* denotes an energetic will; *τρέχειν* refers to running in competitive races (comp. 1 Cor. 9, 24), hence indicates great exertion. *Ἐλεεῖν* (*ἐλεῶντος*, for *ἐλεοῦντος*, is a form presupposing a present *ἐλεάω*, used by the Septuagint and ecclesiastical writers) here includes the *οἰκτεῖρειν*. The exhortations to "run" (1 Cor. 9, 24), to "work out" our salvation (Phil. 2, 12), to "strive to enter in by the narrow door" (Luke 13, 24), referring to the *way* and *order* of obtaining and retaining grace laid down by God Himself, do not contradict our present passage which speaks of the *origin* and *cause* of grace. Nobody and nothing outside of God moved and determined Him to resolve on a way and order of salvation for fallen man; but every one that wants to be saved must permit himself to be led on that way and in that order. The former does not exclude the latter, but rather includes it. *Τοῦ ἐλεῶντος θεοῦ* belongs together: "the mercy-showing God."

V. 17. "For": as the divine truth stated in v. 16 is a necessary deduction from what in v. 15 is said concerning Moses, hence is proved by this, so also v. 17 brings a proof for this truth, but from the opposite side. "The Scripture," wherein the sentence is recorded, is mentioned instead of God, who is the real author, because the Apostle wants to show how the Word that God has given us as the normative revelation of His will represents the matter (comp. Gal. 3, 8. 22). The article before Pharaoh refers to him as also well known. "*Οτι*" again introduces direct speech (comp. v. 12). *Ἐξήγειρα*: the Hebrew original, being the Hiphil of *מָצַע*, to stand, appear, come forward, stand up (as a ruler, Dan. 8, 23; II, 2. 3. 20), means to make to stand or stand up, to

appoint to an office (1 Kings 12, 32); then also, to keep standing or in existence (1 Kings 15, 4; 2 Chron. 9, 8; Prov. 29, 4). The Septuagint translation takes the word in the latter sense, besides without any reason changing the active voice to the passive (*διετηρήθης*); and the context of Ex. 9, 15. 16 shows that this signification is the one intended there. But this latter meaning presupposes and includes the former, which is the only one that can be expressed by *ἐξεγείρω*; and Paul, moved by the Holy Spirit, made use of it in order to represent the whole history and life of Pharaoh as a pertinent example and proof of the truth that is to be inculcated. To "raise up" hence here means to cause to appear and occupy a certain historical position. "In thee": in overcoming thy resistance and power, by thy destruction. "My name": my self-manifestation as that God whom not even Pharaoh could resist. "In all the earth": still taking place wherever the Bible is taken and the Gospel is spread.

V. 18. "So then": a conclusion drawn not simply from v. 17, but from vv. 15-17, from the example both of Moses and Pharaoh. It is, however, noteworthy that the Apostle does *not* here state concerning the hardening of a man what in v. 16 he had emphasized with regard to the mercy and compassion of God, namely, that the will and the actions of man are in no sense the cause of it. "To harden" = to make hard, unable to be impressed in a salutary manner by the grace and revelation of God. That the awful fate of such a hardening is always the punishment for continued wilful and malicious resistance to divine grace and revelation, we can not only, nay, we must, conclude from those clear, unequivocal declarations in Holy Writ that state that God really and truly wants every man to know and receive



the truth as revealed by Him and thus be saved (e. g., 1 Tim. 2, 4; Rom. 11, 32; Ezek. 33, 11). These passages are so strong and emphatic in their universality that they admit of no exception whatever, if the Bible is to be regarded and revered as the infallible and absolutely-reliable Word of God, whilst the statements in our present chapter that, to the superficial view and at first glance, may seem to compel us to look at those proclamations of universal grace in a different light, *can*, and therefore *must*, be understood in a sense that is not in real conflict with them. And a real conflict, a real contradiction we call that which is such even to the enlightened reason of an intelligent Christian. A man of sound mind cannot but think; that is what God enabled him to do by making him a man, and what He wants him to do. Whenever two propositions are laid before him that are really contradictory, i. e., of which the one, in the same respect, denies that which the other affirms, he cannot believe both; as long as he is a thinking man, that is, a man having and using his God-given and God-like faculties, he must reject the one or the other, if not both. In case he has to make a choice, he will choose that which best accords with what he knows from other sources as true and reliable. Hence an intelligent Christian cannot believe, on the one hand, that God in truth and reality wants all men to enjoy His grace and be saved, and, on the other hand, that He in eternity formed, and in time executes, a resolution that, without regard to the differing attitude and conduct of men toward the grace offered them, denies to some of them any grace that, in their natural state and condition since the fall, really is necessary if they are to be saved. If he is told and convinced that both propositions are divine truth, it is impossible

for him as an intellectual being, to make both the governing principle of his faith and hope; that would be serving two masters in the strictest sense of the terms (Matt. 6, 24). The more sober and humble a Christian he is and the better he knows himself and his weak, sinful heart, the more he will be inclined to class himself with those who are excluded from the grace necessary unto salvation; and in temptation and affliction he cannot but decide in that direction, and thus give way to despair. Therefore not only the thorough-going, but also the half-hearted, inconsistent Calvinistic interpretation of our chapter is to be rejected; for the former boldly and frankly denies the truth of those glorious proclamations of a universal grace, existing and intended for every sinful man without any exception; and the latter, whilst claiming to present to the Christian two divine truths, of which the one is the very opposite of the other, and both of which, it is said, are to be embraced in humble faith, compels a man that acts in accordance with what God made him, and knows himself, to despair of saving grace as applying to him. Only a special revelation could change that.

V. 19. "Thou wilt say then unto me" = wilt draw from what has been said the following conclusion (comp. 11, 19). In this way Paul meets an objection that could be expected on the part of some of his readers. "Who withstandeth His will?", viz., effectually, without having finally to yield. The answer to this rhetorical question is self-evident, namely, No one. If God shows mercy to whom He will and hardens whom He will, if everything is dependent solely on His will, a will that is supreme and irresistible, how can a man help being just what he is, good or bad, and how can God punish a man that is bad? Thus human reason, not en-

lightened by the Gospel, questions and argues. "Still" (ἔτι): in addition to His free, irresistible will. "His will": emphatic position.

V. 20. The Apostle does not refute the argumentation supposed, but repels it as entirely out of place. "O man"; emphatic contrast to "God" (τῷ θεῷ: the true God). Μενοῦνγε (= μέν οὖν γε): "yes, indeed" (ironically); or, "nay but, yea rather" (comp. 10, 18; Luke 11, 28; Phil. 3, 8). "It does not contradict, but shows the absurdity of what precedes." "Thou": emphatic, pointing back to "man" in his insignificance and weakness in comparison with God. To "reply against God," to try to show that what He says or does is not right, no earth-born man should dare. Μῆ indicates that the answer expected to be given is negative. Ἐρεῖ: "shall say" (future) = can it be expected to take place and be regarded as proper? Comp. Isa. 29, 16; 45, 9; 64, 8. "Thus" (οὕτως), being an adverb, must qualify the verb ("didst make"), and not the object ("me"); but the manner and mode of making manifests itself in the condition of the thing made.

V. 21. "Or": if you are not prepared to concede this, consider the following (comp. 2, 4; 3, 29; 7, 1; Matt. 20, 15). Οὐκ, in contradistinction to μή (v. 20), indicates an affirmative answer. Ὁ κεραμεὺς τοῦ πηλοῦ are placed together, instead of having ἐξουσίαν before the genitive dependent on it, in order to emphasize the relation between the two, of which relation the right (authority, power: ἐξουσία) of the potter to make of the clay what he pleases is the necessary result. Φύραμα: properly, the result of mixing, as a rule, dough; then any mixture; here the mass of clay mixed with water ready for the potter. Ὁ μὲν . . . ὁ δέ (= τὸ μὲν . . . :

τὸ δέ): the one (part or portion) . . . the other. This is the direct object of ποιῆσαι; σκεῦος is the second accusative (predicative): "to make the one (part or portion) a vessel for honor, the other (part or portion a vessel) for dishonor." Εἰς τιμήν has an emphatic position: for a use that brings honor, e. g., at festivals; εἰς ἀτιμίαν denotes, of course, the opposite (comp. 2 Tim. 2, 20). The next verse must be taken in connection with the present one if we want to understand its bearing on the salvation of men. Paul in the present verse simply intends to remand arrogant human reason to its proper position in respect to what man as a creature can *demand* of God, claim as his just dues, viz., nothing whatever.

- 4. Notwithstanding all the Longsuffering of God, His Grace can be Enjoyed only by Believers, whether from the Jews or from the Gentiles: 9, 22-33.**

#### SUMMARY EXPLANATION.

When it comes to the question of right the answer can be but one, namely, that God has and vindicates to Himself absolute right and power to order the destinies of His creatures just as He pleases. But another question is, whether He makes use of this His absolute right and power over against men also with regard to their eternal fate, their salvation and condemnation. The answer as given by God Himself in His Word, is, No. God forces no man either to salvation or damnation. Every objection similiar to the one mentioned above (19 sq.) must be withdrawn when we consider how God in this respect acts with regard to men. He is, of course, determined eventually to manifest His full wrath and to make known His all-conquering power with respect to

those men that by their obstinate resistance to His saving grace have become objects for the outpouring of divine wrath, completely fitted for eternal destruction; for He could not be the holy and righteous God if He would not at last give to obstinate sinners their full due. But with what longsuffering and patience does He bear them. How many opportunities does He offer them to repent and be saved (22)! This He does for their own sake because in Christ He loves also them; but He does it also for the sake of those who by His grace have become objects for the outpouring of His mercy and for whose salvation and glory He has already prepared everything: the longer He bears the wicked world the more time and opportunity He has for increasing the number of His children and thus making known the wealth of His glory destined for them (23). To the number of these objects of divine mercy Paul and the Christians at Rome belonged; and as such God had also called them (comp. 8, 30), coming, as they did, not only from the Jews but also from the Gentiles. For whenever He calls a man to be an object of His mercy He exercises His full grace according to which a Jew is not called because he is a Jew, nor a heathen excluded because he is a heathen (24). That God can and will make also those His people that hitherto have not been such, hence also the heathen, can already be proved from the Old Testament, even from Hosea 2, 23, and 1, 10, though these passages in the first place speak of the people of Israel, represented by the son and daughter of the prophet (1, 6-9), who by their idolatry had become like unto heathen (25 sq.). Whilst what is said in Hosea shows that the heathen are not to be excluded from grace and salvation because of their descent, the impressive declaration of Isaiah proves that

not the people of Israel as a whole, but only a remnant will be saved (27), since God will fully and in a short time execute the just punishment threatened to the obstinately unbelieving Jews, namely, their rejection as His people (28; comp. Isa. 10, 22 sq.). And thus it will be, as the same prophet predicts, that if God in His grace and mercy had not left a remnant, the people of Israel would have perished as Sodom and Gomorrah (29; comp. Isa. 1, 9).

From what has been said we must conclude that whilst men that were heathen and as such did not strive for righteousness have obtained it, receiving in faith Christ as their Savior and thus coming into possession of His perfect righteousness (30), Israel, that strove for a law, or norm and rule, whose observance would bring them righteousness, did not attain to such a law and therefore not to righteousness (31), because they did not seek righteousness according to the will and ordination of God, viz., by faith, but sought it as if it could be obtained by works; and hence they took offence at Christ and, instead of accepting Him for their justification and salvation, rejected Him unto their own rejection and damnation (comp. Luke 2, 34); for only by resting his faith and confidence on Him can a man without any fear of disappointment hope for eternal life and happiness (32 sq.; comp. Isa. 8, 14; 28, 16).

#### NOTES: 9, 22-33.

V. 22. *Εἰ δέ*: "but if," introduces the protasis; the apodosis is omitted because in vv. 23 sqq. relative and other clauses were added that prevented concluding the sentence in conformity with its beginning. The apodosis would read about this way: wilt thou then still raise the

objections mentioned? The rendering: "But what if" (in German: *Wie aber, wenn*) exactly expresses the elliptical form of the Greek. Θέλων (comp. 7, 18): "although determined." Ὅργην: comp. 1, 18; 2, 8. Ἐνδείξασθαι: comp. v. 17. Τὸ δυνατόν: what He can do over against the arrogance and defiant disobedience of men, even the most powerful (comp. δύναμιν v. 17 and ἀδύνατον 8, 3). Ἦνεγκεν: "endured," literally, bore. Paul speaks from the experience of the past or from the standpoint of the last judgment. Σκεύη here and in the next verse without the article in order to emphasize the quality. This absence of the article also shows, what is already apparent from the context, that "vessels of wrath" and "vessels of mercy" are not identical respectively with the vessels destined for honor and for dishonor in v. 21. The latter are mentioned in a connection where Paul in figurative language shows what God *could do*, as far as human claims are concerned; the former, where he sets forth what God on the contrary (δέ) *actually does*. "Vessels," however, men are called here in allusion to v. 21 to remind them of their relation to God as His creatures. "Vessels of wrath" (σκεύη ὀργῆς) are vessels that have incurred wrath, have become objects of wrath, viz., by their own fault. They are not identical with vessels *for* wrath, or for dishonor, i. e., vessels that have been made for wrath, (σκεύη εἰς ὀργήν that would be, as it is σ. εἰς ἀτιμίαν, v. 21). Κατηρτισμένα: "(completely) fitted," by themselves, or, by Satan; at least not by God. If according to the intention of Paul ὑπὸ τοῦ θεοῦ were to be supplied with κατηρτισμένα he could not have expressed himself in a more misleading manner, since in the next verse he expressly mentions God as the one that made ready beforehand vessels of



mercy; for a person cannot help thinking that such a change in expression must be significant, denoting a difference in the idea expressed. Moreover, if God had brought them into the state of fitness for destruction (*κατηρτισμένα* is the perfect tense of the passive voice which denotes the having been brought into the condition expressed by the verb and still being in that condition), it could not be said with any truth or propriety that He bore them in much long-suffering. Some take *κατηρτισμένα* in the signification of an adjective: fit, ready (comp. Luke 6, 40; 1 Cor. 1, 10; — 2 Tim. 3, 17). The "destruction" in this connection can only mean eternal perdition.

V. 23. "And in order that" (*καὶ ἵνα*) is dependent on "He bore" (*ἤνεγκεν*), adding a second object God had in view by bearing with the vessels of wrath besides the one indicated by the expression "in much long-suffering," namely, making conversion possible for them. "Riches": comp. 2, 4. "Glory": comp. 5, 2; 8, 21. 30. The children of God will partake of their heavenly Father's glory; and that will be their glory. *Ἐπὶ*; this glory will extend over them. "Vessels of mercy" are men that are the objects of mercy, enjoy mercy (comp. v. 22). *Προητοίμασεν*: "made ready beforehand," by doing everything necessary for leading them to glory, establishing already in eternity the way and order of salvation and embracing them as His own with an effective love (comp. 8, 28-30). It is not stated here that God made them vessels of mercy by what *προητοίμασεν* denotes, but that He prepared those that were vessels of mercy for glory. But it is, of course, presupposed that they have become vessels of mercy as a result of this mercy; it would not be mercy if it were in any way de-

served. The *προ-*, in conformity with the *προ-* in 8, 29, is best understood of eternity. *Luthardt* understands *προητοίμασεν* of "the historical destination on the part of God, which is realized in their existence, but based on their being *σκεύη ἐλέους* (in the eyes of God), without answering the question how they became such." *Philippi* takes *προητοίμασεν* as essentially = *προώρισεν* 8, 29, calling attention to the similar relation of *ἐκάλεσεν* to these two verbs (8, 30; 9, 24). *Weiss* finds in the expression "all whereby antecedent grace among Jews and Gentiles prepared men for the appearance of Christ or the reception of the Gospel and thus made them vessels to whom God can show His glory"!—Here ends the interrogative sentence begun in v. 22.

V. 24. "As which" (viz., vessels of mercy, οὓς instead of ἃ attracted by ἡμᾶς) "He also called us": the call naturally follows the foregoing preparation (καί according to its position belongs to ἐκάλεσεν, not to ἡμᾶς). "Not from the Jews only": as the Jews thought it proper and right, forgetting that the calling and saving is a work of mercy and grace and therefore cannot be claimed by any man or nation as being exclusively, or principally, its prerogative.

V. 25. Ἐν τῷ Ὠσηέ: in the (book of) Hosea (comp. Mark 1, 2; John 6, 45;—Acts 7, 42). The passage is cited freely, neither the Hebrew original nor the Septuagint translation being closely followed; the citation is at the same time an inspired explanation and application. The article before Hosea marks him as the well-known prophet. "Not my people" and "Not beloved": the names given by God to the son and daughter of Hosea respectively.

V. 26. "In the place where": wherever that may

be. "Shall be called": comp. v. 7. "The living God": in opposition to the imaginary, non-existent gods whom they formerly worshiped.

V. 27. The adversative conjunction δέ and especially the following expression, "concerning Israel" (ὑπέρ here, as often, = περί), which otherwise, since Israel is mentioned by name in the citation itself, would be entirely superfluous and misleading, show that this citation refers to a class of people different from that spoken of in the preceding verse, so that the latter cannot be the Jews, but must be the heathen. "Cries": loudly proclaims, as something important and noteworthy. "The remnant," and nobody else — a case where in Greek the equivalent of our "only," or "alone" (μόνον or a form of the adjective μόνος corresponding with the noun) is omitted, the noun being emphasized instead (comp. 3, 28). "Shall be saved": the translation of the Septuagint which Paul here retained instead of the literal translation of the Hebrew: "will return" because it is included in this and is especially fitting here.

V. 28. The literal translation of the correct reading is: "for a word, completely fulfilling and cutting short, the Lord will do (execute) upon the earth." Paul uses the incorrect translation of the Septuagint and, led by the Holy Spirit, changes it so as to be a reproduction of the general sense of the original and at the same time an explanation and application to the Jewish people of his time, who, sinning against God in a similar way as their fathers, were also to be punished in a similar way: only a remnant is saved. The "word" is one of judgment. Kühn takes it as a word of promise, rendering συντέμνων "in abbreviated form": only a remnant will (at first) be saved (comp. II, 25 sq.).

V. 29. "Has said before," viz., before the present time where the final fulfilment takes place = prophesied. "Lord Sabaoth": the true God, the God of the covenant and man's salvation (Lord: יהוה) who is at the same time the God of the heavenly hosts (the angels and stars: צבאות) and uses this His boundless power for the benefit of His children. "Seed" = "remnant," with the idea of growth and expansion. Ὡς Γόμορρα: instead of the dative, ὡς in a pleonastic and emphatic way expressing the same idea as ὁμοιωθῆμεν.

V. 30. "What then shall we say?" (comp. v. 14). Ὅτι introduces the answer: "that." Ἐθνη: without article to emphasize quality; but then τὰ because pointing back: "heathen" = men not belonging to the people of the Old Testament covenant, "they that did not, etc." (comp. 2, 14). Μή: as one would suppose (comp. v. 11). Διώκοντα: pursue, follow after, strive or contend for; not righteousness, but things of this world, power, wealth, renown, etc., was what the heathen exerted themselves to attain. Κατέλαβον: seized, took, laid hold of, obtained — very appropriate after διώκοντα; the expressions are figurative, referring to the race-course (comp. 1 Cor. 9, 24; Phil. 3, 12-14; — 1 Tim. 6, 11). Δέ: but (I mean) = namely (comp. 3, 22; Phil. 2, 8). Δικαιοσύνη: righteousness in general (without the article); then τήν, making it definite (comp. ἔθνη τὰ). Ἐκ πίστεως: flowing out of faith, having its source in it, because faith has apprehended and appropriated the righteousness of Christ which is imputed to the believer (comp. 1, 17; 3, 26. 30; 5, 1).

V. 31. This verse can be dependent on ὅτι, but also independent. "A law of righteousness": a law, rule, or norm (comp. 3, 27; 7, 23; 8, 2) that stands in

connection with righteousness, showing how it can be obtained, viz., by following this norm. *Εἰς νόμον οὐκ ἔφθασεν*: did not attain it. The Law of Moses was not such a norm.

V. 32. "Because not out of faith, but as if out of works," viz., they followed after a law of righteousness. Not the divinely-appointed basis of faith, but the supposed, imaginary basis of works was their starting point in seeking for a norm of righteousness; hence they could not but miserably fail. The true norm of righteousness is the Gospel of Christ. "The stone of stumbling," lying in their way when running after righteousness, was Christ whom Israel rejected in its self-righteousness.

V. 33. A free citation adapted to the Apostle's purpose. Christ is the Lord (Isa. 8, 14) and at the same time the goal and crown of the Old Testament theocracy, the head of the kingdom of God (Isa. 28, 16). "Shall not be put to shame": this would be the case if his faith and confidence would be disappointed (comp. 5, 5).

## **b. The Jews themselves are the Cause of their Own Rejection: Chapter 10.**

1. **The Only Way to Salvation they would not go, that is, the way of Faith in Christ: 10, 1-13.**

### SUMMARY EXPLANATION.

Notwithstanding the rejection of the Jews, which the Apostle cannot but call deserved, he hopes that his readers in brotherly love believe him when he expresses the pleasure of his very heart and his supplication to God in behalf of the Jews to be directed towards their

salvation (1). For they had, as he gladly acknowledges to their honor, their excellency before all other nations, namely, a zeal for God and His services that was found nowhere else, though unfortunately it was not guided and ruled by a correct understanding of the will and ways of God (2). For they did not know, and did not want to know, the righteousness that God alone can bestow, and that is the only one that avails before Him, and tried to set up a righteousness acquired, as they thought, by themselves through the observance of the Law; and hence they did not submit to the divine arrangement concerning man's justification and salvation (3). For since Christ has come, fulfilling the Law, it manifestly is no more to be regarded a way to righteousness; Christ and His fulfilment of the Law accepted by faith, or faith accepting Christ and His merits, is the only way (4). Nor can Law and faith be combined in this respect; for Moses himself states that a man that wants to live by the righteousness of the Law must first acquire it himself by keeping the Law (5; comp. Lev. 18, 5; Gal. 3, 12), whilst the righteousness obtained by faith is already acquired and at hand. The latter fact the Apostle states in words ascribed to this righteousness itself, and in a free way, with some necessary variations, borrowed from a passage of the Old Testament that speaks of the Law (Deut. 30, 11-14), the Law and the righteousness of faith having this in common that they were given to man without any exertion or merit on his part, a free gift of God that simply has to be received and treated as such. As the Apostle applies these words they say that there is no need for any extraordinary and even impossible exertion on the part of man to acquire the righteous-

ness of faith. There is no necessity of going up to heaven in order to bring it down; for to assume that would be acting as if Christ had not yet come down upon earth to obtain it (6). Nor is there any need of going down to the depths of the earth for it; for that would be denying that Christ has already arisen from the dead, proving thereby to have fully acquired the righteousness necessary for us (7; comp. 4, 25). So the righteousness of faith does not tell us to do impossible and unnecessary things in order to acquire it; on the contrary, it declares that the word containing and offering this righteousness already acquired by Christ, is near and with us so that we can speak and meditate about it, that is, the Gospel that requires nothing but faith to obtain what it contains and offers (8). For nothing else is needed for salvation but to confess Christ as our Lord and Savior and to believe that God, by raising Him from the dead, Himself has declared Him to be such (9). Whoever truly has this faith dwelling in his heart, and then, as a matter of course, also confesses it by word and deed (Matt. 12, 34), he is in possession of the righteousness necessary unto salvation, and therefore of salvation itself (10). Hence true faith in reality is the only requisite for every man (11; comp. 9, 33); for with regard to justification and salvation there is not the least difference between men, whether they be Jews or Gentiles: there is only one and the same Savior for all of them, Christ Jesus, whose riches of righteousness and grace are inexhaustible, if men only call upon Him for what they need (12). For He is the very Lord and God of whom the prophet declares (Joel 2, 32) that everyone who takes refuge in Him in accordance with His gracious revelation and self-manifestation, will be saved (13).



## NOTES: 10, 1-13.

V. 1. This verse, as also the whole chapter, is closely connected with the last verses of the preceding chapter, as is already apparent from αὐτῶν, instead of Ἰσραήλ or a noun of like importance (comp. 9, 31) to which it simply refers. "Brethren": an appeal to the brotherly love of the readers, not an expression of affection for the Jews who are not addressed here (comp. 8, 12 where the case is different). Μέν introduces what is found with Paul, but points to a following δέ introducing what on the part of the Jews stands in the way and hinders the realization of the Apostle's desire and supplication. This δέ does not follow because in v. 2 the construction is changed by inserting an explanatory sentence, which again in v. 3 is followed by a similar sentence; but the substance of the sentence that δέ should have introduced is given in v. 3. "*The* pleasure of my heart": nothing would have pleased and rejoiced his heart more; *his* heart (ἐμῆς emphatic, not simply the enclitic μου), though appearances might seem to be against him (comp. 9, 1 sqq.). "*The* supplication" = my supplication, the definite article in Greek standing for the possessive pronoun when the latter is not needed for clearness or emphasis. "My supplication to God for them" is best taken together as none of these modifications fit to "pleasure"; "(is) unto salvation" = has for its object their salvation, belongs to both "pleasure" and "supplication."

V. 2. Something subjective that commends them is mentioned here, whilst in 9, 4 sq. objective prerogatives are enumerated. Θεοῦ objective genitive: "*for* God" (comp. Acts 22, 3). Ἀλλ' οὐ scil. ζηλον θεοῦ ἔχουσιν. Κατ' ἐπίγνωσιν: "in accordance with a correct knowl-

edge"; such a knowledge was not the norm and rule that they followed in the possession and manifestation of their zeal.

V. 3. Comp. 9, 31 sq. "The righteousness of God": comp. 1, 17; 3, 21 sq. Israel's ignorance was their own fault. "Their own righteousness": comp. Phil. 3, 9. "They did not subject themselves," did not submit, obey (*ὑπετάγησαν* is here the middle voice, not the passive; comp. 8, 7; 13, 1;—8, 20). "The righteousness of God" is here regarded as a divine order and arrangement made for the salvation of men to which all those that desire to be saved must simply submit—a manifest proof that saving grace does not work irresistibly but requires the omission of wilful resistance (comp. v. 16; 1, 5; Acts 6, 7).

V. 4. *Γάρ* introduces the explanation why the conduct of the Jews was not the correct one, could not lead to true righteousness. *Τέλος* in this connection is best taken in the sense of "end," termination (not fulfilment, or purpose). "Law" (*νόμου* with the article), since Christ has come and fulfilled His mission on earth, does no more take the place that it took in the Old Testament times: there it predominated and ruled, preparing men for the appearance of Christ, though it could not save men itself; but since Christ has come, fulfilling the Law in all its directions and commandments, whether moral or ceremonial, it must give place to the Gospel as the dominating factor and the only guide to heaven. Thus Christ is the "end of law" because He has fulfilled it in our stead so that it can no more accuse and condemn us, though, as a matter of course, the essence of the moral law, being the revelation of the unchangeable will of God with regard to the character and conduct of all His

human creatures, is still to be the norm and guide of our life. Hence there is no contradiction between this passage and the statement of Christ in Matt. 5, 17. "Unto righteousness": this is the purpose of Christ's being the end of the Law. His fulfilment of the Law was to procure and has procured righteousness, the requisite that man had to have to please God, and could not have by his own exertion; and this righteousness is intended for every man, but can become his and benefit him only when apprehended and appropriated by faith. Everyone that believes in Christ receives and enjoys this righteousness, but nobody else. Faith determines man's standing with God and his eternal fate, not because of its own merits—it is on the contrary itself the most emphatic confession of the entire lack of all merits on our part—but because it is the only means of apprehending and appropriating the righteousness Christ has procured for us.

V. 5. The connection between this verse and verses 6 and the following shows that the Apostle means to prove that the righteousness of the Law and the righteousness of faith are diametrically opposed to each other with regard to origin and source as well as to possibility and facility of acquirement. Thus the one supersedes and displaces the other; and hence Christ is the end of law as a source of righteousness. As to our present verse the question is whether *ὅτι* should be read after *γράφει* or after *νόμον*. In the former case *τὴν δικαιοσύνην κτλ.* is the object of *ποιήσας* and is emphatically placed before its governing verb because of the opposition between the twofold righteousness; in the latter case *τὴν δικαιοσύνην* is the object of *γράφει*. The literal translations would be respectively: "Moses writes that the man that

doeth the righteousness of the Law will live in it"; or, "Moses writes concerning the righteousness of the Law that the man that doeth" (it, or, as some copies insert, *αὐτά*, "them," i. e., the requirements of the Law) "will live in it." In the latter case *οἷον* can be regarded as recitativum and therefore be omitted. In either case, however, *ὁ ποιήσας* has the main emphasis: the Law, in order to make a man just and confer life upon him, must be done, observed, kept, and this perfectly (comp. Deut. 27, 26; Gal. 3, 10; James 2, 10).

V. 6. "Do not say in thy heart" = do not entertain the perverse and impious thought (comp. Psalm 14, 1; Matt. 3, 9; Rev. 18, 7). "Who will ascend into heaven?" That would be impossible, but is also unnecessary. "That is to bring Christ down" — that is just as foolish as if a man thought Christ had still to be brought down from heaven to obtain righteousness for us.

V. 7. To be understood in a similar way as the preceding verse. This despairing question is just as foolish as the former. "Abyss": the reverse of heaven, the lowest depth (comp. Job 11, 8; Psalm 107, 26; 139, 8; Amos 9, 2). Christ was there after his death, the word denoting in general the common receptacle of the dead, and especially the abode of Satan and the demons (comp. Luke 8, 31; Rev. 9, 1 sq. 11; 11, 7; 17, 8; 20, 1, 3; compare also the Hebrew *שְׁאוֹל*, e. g., Deut. 32, 22; Isa. 14, 9; Job 14, 13; Psalm 16, 10; 116, 3).

V. 8. "But what does it say?" As if v. 6 had begun: "But the righteousness that is from faith does not say, Say in thy heart, etc." The mode of expression changes. The interrogative form of the sentence is intended to excite attention. "The word of faith": the word that speaks of faith, namely, as the only requisite

on man's part (*τῆς πίστεως* is the objective genitive). "Which we preach": which is the burden of my preaching as well as that of all true and faithful ministers of Christ, and therefore in the reach of all men, first of all the Jews.

V. 9. "Ὅτι: "because" proving that the Gospel really contains and offers the righteousness that is already acquired, nothing being necessary but accepting what it says, confessing and believing it. Confession and faith cannot be separated; where the latter is the former naturally follows. Confession is here mentioned first because the order of the words in v. 8 is followed, where "mouth," wherewith confession is made, precedes "heart," wherein faith dwells. *Κύριον*: as *Lord*, a predicate to *Ἰησοῦν* which is the direct object of *ὁμολογήσης* (comp. Phil. 2, 11; I Cor. 8, 6; 12, 3). "Lord": in the sense of the Second Article of the Creed. *Σωθήσῃ*: comp. v. 13.

V. 10. *Γάρ*: proves that the explanation that v. 9 gives of the passage cited in v. 8 is correct. The "heart," the center of personal and spiritual life, is the seat of faith, wherever it is what it ought to be; the "mouth" naturally is the first means of confession. Here Paul returns to the natural order, placing the faith of the heart before the confession of the mouth. As confession is the necessary consequence of faith, so salvation of righteousness; therefore faith and righteousness, the two respective causes, are connected on the one hand and put first, and confession and salvation, the two respective results, are put together on the other hand and come last. The two clauses are an imitation of Hebrew parallelism, and that synthetical parallelism where ideas and thoughts that belong together and constitute one

whole are, for the sake of emphasis, separated and distributed in two or more parallel passages (comp. Psalm 19, 7-10). The sense here is: "The faith of the heart, followed by the confession of the mouth, results in righteousness and salvation."

V. 11. This verse proves that in the preceding verses confession of mouth is added to faith of heart simply because it is the natural consequence of the latter, not as if it were on a level with it as a second (instrumental) cause of justification and salvation. Πᾶς is added to ὁ πιστεύων, though found neither in the Hebrew original nor in the Septuagint translation, because it is contained in it, and the idea is to be emphasized: faith is the one thing absolutely necessary for salvation. "On Him": Christ (comp. 9, 33). Κατασχνθήσεται, future tense, comp. v. 13.

V. 12. Γάρ: proves that πᾶς in v. 11 is rightly emphasized. Τε καί emphasizes "Ἕλληνος: not only among Jews, the covenant people of the Old Testament, is there no distinction and difference with regard to the absolute need and sufficiency of faith, but not even between a Jew and Gentile; all men, wherein they may differ otherwise, are alike in this. Κύριος πάντων is predicate: "for the same one," viz., Christ, "is Lord of all." "Lord" as in v. 9. "Is rich," viz., in that which is needed for salvation (comp. John 1, 14. 16). "That call upon Him": as a natural result of their believing in Him.

V. 13. Calling on Jesus Christ in prayer, according to this passage, stands on a level, yea, is identical, with calling on the Lord God, because He is the Lord God in personal revelation and human form, the God of salvation promised by the Old Testament. Praying to Christ is as characteristic of the New Testament as pray-

ing to the Lord was of the Old (comp. also Gen. 4, 26; 12, 8; Psalm 79, 6; 105, 1; Isa. 64, 7; Acts 9, 14; 1 Cor. 1, 2; Phil. 2, 10 sq.; — John 5, 23). "The name of the Lord": the Lord in accordance with His revelation, not any imaginary supreme being according to human fancies and speculations. *Σωθήσεται*: the future tense to indicate the infallible consequence, as also the perfect enjoyment of the salvation already possessed here as a matter of the future (comp. vv. 9 and 11).

**2. Through the Gospel the Jews also Should Have Come to Faith in Christ: 10, 14-21.**

SUMMARY EXPLANATION.

To call upon the Lord is necessary unto salvation (comp. v. 13). But in order to do this man must have come to believe in Christ; for that again hearing of Christ and His work is necessary, and for this the preaching of the Gospel and the sending of such preachers. And all this has been done: messengers that bring the blessed, heart-rejoicing Gospel to sin-forlorn men have been sent by God in accordance with the prophecy of Isaiah (52, 7) that in the first place speaks of the deliverance from the Babylonian captivity, which, however, was a type of the deliverance from the bondage of sin and Satan through Christ (14 sq.). But the trouble with the Jews was that the great majority of them did not in obedience to God receive the Gospel, and hence did not come to faith, as already Isaiah had to complain concerning the reception of his prophetic preaching (16; comp. Isa. 53, 1). For the divinely-ordained way to come to faith is preaching based on the command and institution of Christ to preach the Gospel (17). But is



it not perhaps that the Jews did not at all hear the preaching of this Gospel? That cannot be, since the Gospel had been preached by the Apostles and their assistants in the whole world, had consequently come also to the knowledge of the Jews, even in their dispersion among other nations (18). But perhaps Israel did not understand what the Gospel meant. That cannot be, since already Moses (Deut. 32, 21) prophesied that heathen nations, naturally not having the ability to understand the word of God as Israel had it, would come to know God by the preaching of His Gospel and through their reception by God as His people would be a cause of jealousy to Israel (19); and Isaiah (65, 1 sq.) had the boldness and courage in the midst of a nation so jealous of their prerogatives to predict that God would be found even by men that did not seek for Him as the Jews did. Consequently, it must have been possible also for Israel with its religious training and experience to understand the preaching of the Gospel and to come to faith thereby (20). No, the cause of Israel's unbelief and rejection was an entirely different one; the fault was altogether their own, as also Isaiah expressed it in the passage just cited: their willful disobedience and resistance set at naught all the grace God granted them for their conversion and salvation (21).

NOTES: 10, 14-21.

V. 14. Πῶς: how is it possible that — a rhetorical question denoting impossibility. Ἐπικαλέσονται, πιστεύσωσιν, ἀκούσωσιν, κηρύξωσιν: the deliberative subjunctive usual in rhetorical questions of this kind, for which also the future indicative can be used. After ἐπικαλέσονται supply τοῦτον. The subject are those that

by calling on the name of the Lord are to be saved, viz., man in general, all men. If in the next clause οὐ is taken as an adverb = *where* (comp. 4, 15; 5, 20), nothing is to be supplied after πιστεύσωσιν; but if οὐ is regarded as the genitive of οὗ governed by ἤκουσαν, a construction not impossible, εἰς τοῦτον must be supplied. It cannot, however, be urged in favor of the latter construction that conformity with the preceding clause requires it; for the clauses following have also a different form of expression, not needing any supplement.

V. 15. The prophetic passage cited below shows that the requirements mentioned in the preceding sentences have been met, and that we can, and should, rejoice in this. The literal translation of the citation is: "How beautiful are the feet of those that bring the joyful tidings of that which is good" = how welcome and gladdening is the coming of messengers that announce the soul-rejoicing news that those things that alone can benefit and save us have been acquired and can be had for the mere asking and acceptance, viz., forgiveness of sins, life, and salvation (ἀγαθά).

V. 16. "Not all," viz., of them that heard the Gospel, especially the Jews to whom the divine messengers with their joyful tidings were sent in the first place. "Not all": a litotes, for "the great majority." "Were disobedient to the Gospel" = "did not subject themselves to the righteousness of God," v. 3. The Gospel contains and offers this righteousness; this is the order and arrangement made by God Himself, and it must be obeyed by every man that wants to be justified and saved. The obedience consists in simply accepting by faith the righteousness offered and the other benefits dependent thereon — an obedience as easy in itself as repugnant to

the sinful and withal self-righteous human heart. Isaiah's complaint was typical and prophetic of the times of the Messiah concerning whom the whole chapter (53) from which it is taken speaks. Isaiah was the Evangelist of the Old Testament, speaking of the Messiah that was to come, especially of His sufferings and death, as if he had been an eye and ear witness; the reception of his preaching on the part of the Jews could therefore well be indicative of the reception they would accord to the Gospel announcing that the Messiah had come. Ἀκοή: the act of hearing; the thing heard; the report, communication, narrative concerning what has been heard. Either one of the two latter significations fits here: "that which we have heard" as a divine revelation, or "our report" concerning this; the latter, however, seems to be preferable since the *preaching* of the divine message is presupposed in this whole section (vv. 15-18). "*Our preaching*" then must mean in the first place that of Isaiah and his fellow-prophets, in the New Testament application that of the Apostles and their assistants and successors. "Who has believed?" again a rhetorical question, identical with the negative statement, No one, or, not many (comp. v. 14).

V. 17. Ἡ πίστις: "*the faith*," the only one deserving this name, the only one that can save. Supply εἶσιν or γίνεται (is, or, comes). "Through the word of Christ," or rather, "through *a* word of Christ" (ῥῆμα without the article): διὰ can hardly have the same meaning as ἐξ in the preceding clause, and to express that ἐξ would most likely be repeated (though Paul likes to change the expression, comp. 3, 25. 26: εἰς and πρὸς; 3, 30: ἐκ and διὰ). So it would seem that the safest explanation is: preaching comes through a word, i. e., a command (comp.

Luke 3, 2; Heb. 11, 3), of Christ = the Gospel is preached because Christ has commanded and instituted such preaching. Consequently disobedience to the preaching of the Gospel is disobedience to a command and institution of Christ, hence to Christ, the only one that can save us, Himself, and therefore cannot but condemn. *Luthardt* explains: "A divine word forms the basis of the human preaching, the revelation of God in the form of the word — hence the omission of the article — which, therefore, requires faith as the correlate conduct." But, in the first place, he forgets that in his own opinion "word of *Christ*," and not "word of God," is the true reading, and the former expression would not necessarily include any opposition to anything human; and, in the second place, he does not prove that *διά* can denote the basis in the sense in which he means this. To be sure, when Christ instituted the holy ministry, He commanded His Apostles and their assistants and successors to preach the Gospel, nothing else (Matt. 28, 19; Mark 16, 15); and hence the preaching that is based on Christ's word of command and institution is, and must be, the preaching of the Gospel, out of which preaching alone faith comes. Thus finally we obtain the same sense as if *διά* were taken as having the same meaning as *ἐξ*, but in the only proper, though somewhat circuitous, way.

V. 18. "But" introduces an objection that might be raised as an excuse for the unbelief of the Jews. Paul himself gives expression to this objection in order to refute it immediately ("I say"); and already the form in which he gives it, a question to which a negative answer is expected (*μή*), shows that he does not regard the objection valid: "Did they perhaps not hear it (the

preaching)?" = must we really assume that they did not hear it? The answer implied by μή (= *num*), is, No, we must not assume that (μή introduces the question, οὐκ belongs to the verb). Μεροῦνγε: nay, rather (comp. 9, 20). What really has taken place and refutes the above objection Paul clothes in the words of Psalm 19, 4, cited according to the Septuagint, which speak of the universality of the natural revelation. As the heavens everywhere declare the glory of God so the preachers of the Gospel have everywhere proclaimed justification by faith in Christ.

V. 19. A new objection raised by Paul himself for the same reason and purpose as the preceding one, and in the same form. After ἔγω again τὴν ἀκοήν must be supplied. "Israel" is to be emphasized: Israel of all others. "First Moses": he, the founder of the Israelitish theocracy, was also the first = he already. That ought to convince the people that the fault was theirs, inherent in their very nature from the very beginning. "I": emphatic; over against the Jews who had "moved" God "to jealousy with that which is not God," worshiping idols, He, on His part, threatened, "I will move you to jealousy with (lit. upon) a non-nation," i. e., people not a nation in the eyes of God, not meeting His demands, not knowing and following His will. According to this view only the people of Israel were a nation. As to the idea of God's provoking the Jews to jealousy and anger by receiving the heathen as His people compare 11, 11.

V. 20. "Isaiah": the greatest prophet after Moses. The citation is free after the Septuagint and seems to refer to the disloyal people of Israel, but is so much the more applicable to the heathen (comp. 9, 25 sq.).

"I": God speaks through the prophet. *Tois ζητοῦσιν* = *ὑπὸ τῶν ζητούντων*. *Ἐμέ* emphatic position = not *me*, but something or somebody else. "That ask not of me," scil., instruction and guidance.

V. 21. "I spread out my hands": to receive them when penitent.

### **c. The Divine Promises with regard to Israel are being Fulfilled: Chapter 11.**

1. The Remnant of Believers, to whom the Promise in reality only refers, is Saved, though the Obstinate Majority is Hardened and Lost: 11, 1-10.

#### SUMMARY EXPLANATION.

The inference that some might feel inclined to draw from the last verses of the preceding chapter, namely, that God had altogether cast away His Old Testament people, *so that henceforth no one could be saved*, would be an erroneous one, entirely improbable in itself and refuted already by the example of Paul himself, who, although a genuine Israelite in the strictest sense, not simply a proselyte, had become not merely a Christian in general, but even one of the most prominent Apostles (1). And how could God have rejected His former people in this sense, seeing that He chose it in the full knowledge of its nature and future conduct? Is it possible that He should have chosen a people of which He foreknew that, when at last the Messiah should have come from its own midst, it would in *all* its members reject Him? Or, if these arguments should not be deemed sufficient, does not the history of Elijah (1 Kings 19, 10-18), when he had to appear before God as the accuser of his own people, show that even when

His people had become so depraved and wayward that not one true servant of God seemed to be left, the Lord had preserved a number of them (2-4)? And thus also now a remnant has been left that receives Christ; and this because God in His grace made a selection consisting of those that, notwithstanding the obstinacy of the great majority, suffered themselves to be led to Christ in true faith (5). This being an election of grace, as a matter of course, all merit of human works, all human claims are excluded; for merit of work and grace exclude each other mutually (6). Consequently, what has happened to Israel must be understood in this way, that as a people they have not obtained what they sought for, namely righteousness, and this because they did not seek for it in the way appointed by God but according to their own self-righteous notions; only the remnant obtained it by faith in Christ, the others being given over to the hardening of their own hearts (7; comp. 9, 18). Thus already Moses (Deut. 29, 4) and Isaiah (29, 10) had to lament for their own times and to predict in a still higher degree for the times of the Messiah a continual moral stupidity, blindness, and deafness of Israel that can be regarded only as a divine punishment for their wilful resistance to the saving grace of God (8). Also David, in the person of the Messiah whose type he was, predicts (Psalm 69, 23 sq.) that the very thing the Jews gloried in and feasted on, the Law and its external observance, would in their self-righteousness prove a snare for them and a cause of their fall, and that this would be the just punishment for their obstinate rejection of Christ (9): spiritual blindness and the pressing burden of the calamity they brought down upon themselves (10).



## NOTES: II, I-10.

V. 1. Λέγω: Paul states in his own words an erroneous conclusion that others might draw. Οὖν: "therefore," in seeming accordance with what has been stated, viz., 10, 18 sqq. Μὴ presupposes a negative answer. Ἀπόσατο: emphatic. Ὁ θεὸς τὸν λαὸν οὐτοῦ: emphatic juxtaposition. It is preposterous to assume that the true God (ὁ θεός) would altogether cast away those whom He had made His people (λαόν). Μὴ γένοιτο: comp. 9, 14. "For also I am an Israelite": "I," emphatic; "Israelite," comp. 9, 4.

V. 2. The direct negation of the question in v. 1, the same expression being used in the same position. Ὁν προέγνω: "whom He foreknew," and hence chose and loved notwithstanding all its foreknown defects and frailties (comp. 8, 29). "Or": comp. 6, 3. "In Elijah": in the passage that treats of Elijah; emphatic position because of Elijah's prominence. Ἐντυγχάνειν: here construed with κατά c. gen.: to accost, address against a person (comp. a different construction 8, 27. 34); the dative (τῷ θεῷ) denotes the person that is addressed.

V. 3. The complaint of Elijah in a free reproduction of the Septuagint rendering of 1 Kings 19, 10. 14.

V. 4. "But": though Elijah seemed to be right in claiming to be the only one left to serve the Lord. Χρηματισμός: divine response, oracle. The citation is a free rendering of 1 Kings 19, 18. Οἷτινες: people of such a character that they have not bent a knee (γόνυ singular). Τῇ Βάαλ: dat. commodi (honoris); comp. 14, 11. In the Septuagint some copies have the feminine article as here (τῇ), others the masculine (τῷ), which latter is the usual one in that translation. An explanation of the feminine article is that the idol was con-

sidered androgynous, combining both sexes; some, however, explain it in this way that the Jews, in reading passages containing this name would, to express their contempt, substitute the word **נִשְׁת**, a feminine = **αἰσχύνῃ** (shame).

V. 5. "So therefore": in conformity with the Old Testament experience. "According to an election of grace": to be construed with **γέγονεν**: such a remnant of children of God among the Jews has come into existence, and exists, in accordance with an election based not on natural descent or human merit, but on divine grace apprehended and appropriated, as God in His omniscience knows, by faith. This also proves that divine grace has not altogether and absolutely been taken away from the Jews; if that were the case, grace could not be the determining principle of the election made.

V. 6. "But if by grace," viz., the remnant is in existence (**γέγονεν**). The same clause must be supplied after "no more of works." "No more" is here to be understood logically: you can no longer say; not temporally. **Ἐπεὶ**: "since (if it were otherwise)"; comp. 3, 6. **Γίνεται**: "proves, shows, manifests itself" (comp. 3, 4). Grace would have to change its very nature if it were to divide the honor of saving men with meritorious works of men. And just as little can a work be meritorious if grace is the efficient cause. This is expressed by an addition to this verse that is found in some manuscripts of note, and which in literal translation reads thus: "But if of works, it is no more grace, since (otherwise) the work is no more a work." We share the opinion of those who look upon these words as an addition made

by some copyist that thought they were needed for the logical completion of the verse.

V. 7. "What then?" viz., is the conclusion to be drawn from what has been set forth. Ἐπιζητεῖ: "is seeking for, striving after"; τοῦτο: "this very thing," viz., righteousness that avails before God — a tragical result, though self-inflicted. "The election" = the elected (the abstract for the concrete) = the remnant. "The rest": those not belonging to the elected = the majority of the people, the nation as such. "Were hardened" (ἐπωρώθησαν): comp. 9, 18, where σκληρύνω is used in the same sense. Their wilful resistance to God's will and Word (10, 21) was the cause of this hardening; their not obtaining the true righteousness was *not* the result of a hardening irrespective of their conduct towards the grace offered them.

V. 8. The citation is a free use of the Septuagint translation of Deut. 29, 4 combined with a part of Isa. 29, 10. "Stupor": insensibility, insusceptibility, upon which no salutary impression can be made. Τοῦ μὴ βλέπειν (ἀκούειν) can grammatically be the genitive of quality modifying ὀφθαλμούς (ᾗτα): eyes (ears) of *not seeing* (hearing) = unfit to see (hear); it may also be the genitive of the infinitive denoting purpose: eyes (ears) of a perverse quality, in order *that they may not see* (hear). The original text does not decide the question, nor does the Septuagint translation, both having a different form of expression. The latter construction, being found also in v. 10, may for that very reason be deemed preferable, though the former, in itself as well as after πνεῦμα κατανύξεως, is more natural. "Up to the present day" (the adverb σήμερον, being placed between article and noun, is used, like an adjective, as an attri-

bute): these words belong to the citation and are entirely applicable to the time of which Paul was speaking, that of the New Testament.

V. 9. Again a free citation. "Their table": that which is their joy and delight, their honor and glory. "May it become, turn into, a snare and a trap, or net" (*θήρα*, a hunting, figuratively, a means of destruction), "and a stumbling block" (*σκάνδαλον*, originally the trap-stick on which the bait is fastened, hence figuratively also a means of destruction). To these figurative expressions is then added the proper one: "and a recompense," a punishment. The multiplicity of expressions is to emphasize the idea conveyed by each one in its own way.

V. 10. "In order that they may not see": comp. v. 8. "And their back bend together continually": treat them as slaves bent down by their burden without any hope of relief.

**2. The Rejection of the Jews Benefits the Gentiles, and the Conversion of the Gentiles is again to Benefit the Jews: 11, 11-16.**

SUMMARY EXPLANATION.

The people of Israel had stumbled in a grievous manner by rejecting the Messiah; but it would be a mistake to draw from their consequent hardening the conclusion that the divine purpose with regard to it was their eternal fall and damnation. On the contrary, God so used their trespass that on account of it the Gentiles so much the sooner received the preaching of the Gospel and by it salvation (Acts 13, 46); and the conversion of the Gentiles again was intended to incite the Jews to jealousy, so that they might the sooner be

ashamed of their conduct toward the Messiah and return to Him in true faith. So their rejection of Christ, which certainly had reversed the divinely intended order of the salvation of the human race, according to the gracious will of God was to serve the salvation of both Gentile and Jew (11). And what a blessing would the final conversion of the Jews be! If in the providence of God their trespass and consequent loss in number and position served to make the Gentiles rich in grace and salvation, how much more would the world be benefited by the reparation of this loss in the conversion of the Jews (12). As Paul is in a special sense the Apostle of Gentiles, he wants them properly to understand his relation to the Jews. As Apostle of Gentiles he indeed is intent upon glorifying his office by faithfully performing its duties in preaching the Gospel to Gentiles (13); but this must not be understood to mean that he no more cares for the Jews, his own people according to the flesh. On the contrary, even in preaching the Gospel to Gentiles in order to bring them to faith and salvation his desire and intention is at the same time to incite his own people to jealousy and thus to lead them to Christ, though he is conscious of not being able to accomplish much in this respect (14). For what a blessing would the conversion of the Jews be to the world! If by the grace of God the rejection of them brought about the reconciliation of the Gentile world with God by having the Gospel preached to them, would not their reception by God in consequence of their coming to faith in Christ bring about a new spiritual life in the Church, all its members being mightily aroused by it to glowing zeal in the service of their Lord and God (15)? And that such a conversion is still possible, must be inferred from

the relation of the Jews to the patriarchs of old: if these were called to be the ancestors of a people belonging to God in a special sense, that people can not be rejected and hardened by God in such a way that the conversion of its members is absolutely impossible. On the contrary, the theocratic relation of these ancestors to God determines at least to this extent also the relation of their descendants, just as the offering of the first sheaf rendered holy and acceptable to God the use of the whole harvest (Lev. 23, 10 sqq.; comp. Num. 15, 18 sqq.), and just as the root influences the condition of the branches (16).

NOTES: II, II-16.

V. 11. "I say therefore": comp. v. 1. Also as to the force of the interrogative μή and the expression μή γένοιτο comp. v. 1. Παράπτωμα: "falling away or aside," trespass, transgression, sin; here the wilful and obstinate rejection of the Messiah (αὐτῶν: emphatic position). Τοῖς ἔθνεσιν, scil. γέγονεν: has come. This does not mean that if the Jews had received the salvation obtained by Jesus Christ, the heathen would not have been offered and given it at all; for that would be contrary to the most direct statements of this very Epistle (e. g., 1, 14. 16; 3, 28 sqq.; comp. Gen. 3, 15; 12, 3).

V. 12. Δέ: "furthermore." After the clause ending with ἐθνῶν there is to be supplied γέγονεν: has come to be. Εἰ coupled with the indicative expresses a condition for the sake of making it the basis of an inference, without stating whether the condition is fulfilled or not; here the context shows that it is. The question in this verse is, first, what is the meaning of ἥττημα and πλήρωμα, secondly, what verb has to be supplied in the last clause. ἥττημα (a word not found in classical authors, but used

by the Septuagint, Isa. 31, 8, and by Paul, besides our present passage, 1 Cor. 6, 7; from *ἡττάομαι*, to be less, defeated, worsted) may be rendered "loss"; but that can in itself be understood in a twofold sense, namely, loss as to number, and as to position and standing. Likewise the opposite, *πλήρωμα*, means "fulness"; but that again may refer either to number or to position. In v. 25 it has the former signification; and this could incline a person to take it here in the same sense. But *ἡττημα*, following *παράπτωμα* and resulting from it, is best taken in the sense of loss of position and grace, which then necessarily determines its opposite, *πλήρωμα*, as meaning the reparation of that loss, the restitution to that position and grace. And as here position would depend on number both views can be combined. The verbal form to be supplied in the last clause depends upon the interpretation of this whole chapter and especially vv. 25 sq., namely, whether the future conversion of Israel as a nation or only the gradual one of individual Israelites is found predicted here. If the latter view is correct the form *γένοιτ' ἂν*: *would* become, viz., riches of the world, or of the heathen, is the proper one; if the former, *γενήσεται*: *will* become. As the reader will notice, the latter view is expressed in the above Explanation. The reasons will be given in connection with the interpretation of vv. 25 sq.

V. 13. "In so far as *I* now indeed am an apostle of heathen": *μέν* presupposes a following *δέ* introducing on the other side his interest in, and sympathy with, the Jews, his countrymen, which thought is, however, not directly expressed, but intimated in v. 14. *Οὖν* states that his being an Apostle of Gentiles is in accordance with the truths enunciated in the preceding verses. *Ἐγώ*



emphatic, to denote his personal interest in the matter. Ἐθνῶν is also emphatic.

V. 14. Εἴπως: "if possibly," if by any means, whether perhaps. That is his object and hope at the same time. Μου in an emphatic position: they are his own people, and hence his desire. "Some of them": not the people as a whole. Αὐτῶν refers to τὴν σάρκα which is a collective singular: my flesh = my relatives as to the flesh or natural descent.

V. 15. As to the verbal forms to be supplied after the first clause ending with κόσμον and the second ending with νεκρῶν, the remarks made on v. 12 hold good also here, the sense of the two verses moreover being in general the same. "For" introduces the reason for Paul's desire and endeavor as intimated in vv. 13 sq. "Reconciliation of the world": here not the objective or universal one brought about by the death of Christ for the whole world, i. e., for all men without any exception, whether they accept it or not; but the subjective or personal one following the acceptance of the former by faith. The "world" means here the heathen world in so far as it accepted the Gospel. "Life out of (the) dead": many understand this of the life that begins with the resurrection of the dead, life eternal, maintaining that Paul as well as the original Apostles expected the perfect establishment of the heavenly kingdom immediately after the conversion of the Jewish nation (*Weiss*); but this conversion is the very point first to be proved, and not proved so far.

V. 16. Εἰ c. ind., comp. v. 12. "The first fruit": according to some the first sheaf with and through which the whole grain harvest was consecrated to the Lord so that it could be used for food agreeably to the Lord's

will (Lev. 23, 10 sq.) ; according to others, the first part of the dough, or the first bread, made of the new harvest (Num. 15, 19-21). We agree, however, with those that remark that if the latter were meant the next clause would read: καὶ τὸ ὅλον φύραμα: "also the *whole* mass," or dough, as then a part would be opposed to the whole. In the first three clauses of this verse, the verb ἐστίν is to be supplied; in the fourth, εἰσίν. After φύραμα supply ἅγιον; after κλάδοι, ἄγιοι. "The first fruit" and "the root" mean the ancestors of the Jewish people; "the mass" and "the branches," their descendants, i. e., the people itself. The former were "holy" because chosen and called by God for the purposes of His kingdom; the latter, because of their natural connection with them. The holiness meant is the theocratic one of belonging to God's people at least externally (comp. 1 Cor. 7, 14), together with the privileges dependent thereon, especially, having access to the means of grace.

### 3. The Jews can still be Converted and Saved: 11, 17-24.

#### SUMMARY EXPLANATION.

The fact that some, in reality the great majority, of the original members of the people of God because of their obstinate rejection of the Messiah have been cast away by God as no more belonging to that people in its true, spiritual sense, and heathen, who by natural descent were not members, have been given a place among the members and thus have become partakers of the rich blessings promised to the patriarchs and their true descendants (17) — this undeniable fact does not warrant any one of the latter class to think himself superior to the natural members; he ought rather to consider that

he owes what he possesses and enjoys simply to his relation to the patriarchs and the promises given them in the first place, and in this regard is in no way superior to the natural members (18). To be sure, the casting away of the original members has served to have the Gentiles receive the Gospel the sooner (19; comp. v. 11); but these latter ought not to forget that the only reason for the casting away of the Jews was their obstinate unbelief and rejection of Christ, and that the only reason for the reception of the Gentiles is their acceptance of Christ by divinely-wrought faith, and not any human merit or claim. Hence there is not the shadow of a reason for the latter to be proud; on the contrary, they ought to work out their own salvation with fear and trembling (20; comp. Phil. 2, 12). For they cannot expect that God will treat them otherwise than the original members of His people (21). Consequently we ought to learn from this that God is both kindly merciful and severely just; the latter when He has to do with wilful sinners who persistently reject His grace, as the Jews did; the former when He finds faith in Christ and simple trust in divine grace and mercy; but whenever this faith is lost, nothing else is to be expected but the fate of the unbelieving Jews (22). On the other hand, if the Jews do not wilfully persist in their unbelief, but suffer themselves to be led to Christ by the preaching of the Gospel, they will again be received as members of the people of God; for nothing else hinders God from receiving also them but their obstinate unbelief (23). Being original members of the people of God, their restoration, in case they give up their obstinate resistance to divine grace that is intended and sufficient also to save them, is certainly even more probable and easy than was the recep-

tion of the Gentiles who originally were not such members (24).

NOTES: II, 17-24.

V. 17. *Ei* c. ind., comp, v. 12. "The branches" the same as in the preceding verse. "Thou" addresses every heathen Christian individually. Ἀγριέλαιος can be noun (wild olive) or adjective (belonging to a wild olive); the latter meaning is preferable here as an individual heathen cannot well be compared with a whole tree, but rather with a branch (comp. v. 24). "Didst become joint partaker of the root of the fatness" = of the fat, rich, blessed root (τῆς πιότητος, genitive of quality). This took place by conversion to Christianity, which meant insertion and adoption into the true Israel, the people of God, and participation in all the rich blessings promised to the patriarchs.

V. 18. "Do not boast against the branches": the Jews in general, as being inferior to thee. *Ei* c. ind., comp. v. 12; here, however, it is not known whether the condition is fulfilled. Thus the sense is: Supposing that you do boast against (them). Κατακαυχᾶσαι: irregular form for κατακαυχῶ (comp. 2, 17). Before the apodosis: "not thou bearest, etc.," the idea "consider," or "remember," must be inserted.

V. 19. Οὖν: "therefore, then"; seeing that there is no ground for boasting in thy relation to the root. Κλάδοι without the article: some of the branches. Ἐγώ: emphatic — a manifestation of self-complacency.

V. 20. Καλῶς: "well (said)," right. The assertion made is granted to be a fact in a certain sense (comp. v. 11); but the supposed speaker is reminded of the cause of this being so, which cause is adapted to warn against pride and self-confidence. "By their unbelief" (the

article standing for the unaccentuated possessive pronoun) is emphatic; in the same way "by thy faith" next to "thou" has the emphasis. "Be not highminded"; do not entertain lofty, proud, haughty thoughts.

V. 21. Κατὰ φύσιν between article and noun used as an attribute = natural: the branches that are such by nature. Εἰ . . . οὐκ (not, as is the rule in hypothetical sentences, μή) because the negative is to be construed with only the verb: if God spared not = broke out, cast away. Οὐδέ: "also not, neither."

V. 22. "Behold therefore": a conclusion drawn from vv. 20 sq. "Goodness" (kindness) and "severity" without the article, since these divine attributes are to be considered not in themselves but as they manifest themselves in these two opposite cases. "Upon those that fell" (the Jews that refused to accept Jesus as their Messiah and hence fell from their position as members of the people of God) "severity," namely, ἐστίν: is, rests, or, is directed. The same supplement must be made in the next clause, after θεοῦ. "If thou remainest" (which is regarded as probable: εἰ c. conj.) "with (in) the goodness" = steadfastly puttest thy sole trust in the kindness of God. Ἐπεὶ: since otherwise (comp. v. 6). "Also thou": as well as the unbelieving Jews. "Wilt be cut out": viz., from the olive tree (a stronger expression than to be *broken* out in vv. 17 sqq.).

V. 23. "And they also": the branches broken or cut out. Ἐάν c. conj. again puts the case as possible and even probable, but dependent on the conduct, hence not sure and certain. "God is able": if His good and gracious, though not irresistible, will is not thwarted by their wilful and obstinate resistance. Everything depends upon the fulfilment of the condition mentioned:

"if they continue not in their unbelief," which condition can be fulfilled by the grace of God offered in and through the Gospel. "Again": into their original place.

V. 24. *Γάρ* introduces a popular proof for the assertion that "God is able to graft them in again." "Thou" emphatic, meaning a Christian from the Gentiles, over against those mentioned in the second clause, viz., the original branches. *Κατὰ φύσιν* (comp. v. 21) made emphatic by being separated from its noun *ἀγριελαίου* by *ἐξεκόπης*: a wild olive tree that is such by nature. *Οἱ κατὰ φύσιν*, scil. *ὄντες*: these that are by nature, originally, namely, branches of the good olive tree. *Ἐγκεντρισθήσονται* is logical future. — In speaking of God as grafting Paul does not reflect upon the custom and expression of men as to such work in natural life.

**4. By the Conversion of the True, Spiritual, Israel the Divine Promise is being Fulfilled, to the Praise of God: 11, 25-36.**

SUMMARY EXPLANATION

From the unrelenting, ever increasing hostility of the Jews towards Christ and His Church at the time of Paul it might seem to follow that this people would at last be altogether and absolutely hardened and rejected, without any hope even for its individual members; hence Paul by divine inspiration announces that such an assumption would be erroneous, accordant, indeed, with self-conceited human reason, but not with divine wisdom and mercy. For the hardening of Israel is to be and remain only partial and will never become a total one, so that during the whole time of the New Testament some members will be converted. This gradual and individual conversion will always accompany the

conversion of the heathen world; and when the latter is completed, when all the heathen that permit themselves to be saved have entered the Church, then the end will come (25). And in this way the whole Israel will be saved, that is, all the natural descendants of Abraham and Jacob that at the same time are their true, spiritual children. And this is in accordance with the prophecy of Isaiah (59, 20 sq.) that the Redeemer of the world shall not merely come out of Israel but also for Israel, delivering them from their sins and thus saving them (26), and that the covenant that God makes with them will consist in His taking away their sins (27; comp. Isaiah 27, 9). Thus, then, when God considers the attitude of the Jews towards the Gospel, He cannot but regard and treat them as His enemies, which, however, has been to the benefit of the heathen (comp. v. 11); but when He looks at their relation to the patriarchs, whom together with their descendants He chose to be His people, He cannot but still love them (28). For as far as God Himself is concerned He never regrets or takes back His gracious gifts and especially His calling, but does so only in so far as He is compelled to do so by the persistent disobedience of man (29). Hence, just as the Christians from the heathen formerly proved themselves disobedient to the true God, but nevertheless now have received mercy in and by the preaching of the Gospel that came to them and was accepted when the Jews in their persistent disobedience and unbelief rejected it (30), so also as to these who have proved themselves disobedient; the gracious purpose of God is that, having put themselves on a level with the disobedient Gentiles, they shall receive the same mercy that these have obtained (31; comp. 15, 9). For God has given over to



disobedience and unbelief both the Gentiles (I, 24 sq.) and the Jews (II, 7. 25) as a just punishment of their obstinate resistance to His grace; but His gracious intention in all this is to show mercy to them all. Hence, on the one hand, no man can obtain salvation by any work or merit of his own; and, on the other hand, no man is debarred from conversion and salvation by any partial decree or arrangement of God (32).

The contemplation of this glorious revelation of God our Savior so moves the heart of the Apostle that he gives expression to his feelings in one of the sublimest passages of his Epistles. He adores and praises the unfathomable abundance of the riches of God in grace and mercy; of His wisdom in making everything serve His purposes; and of His knowledge of men and times, circumstances and means. What He judges and in general decrees to do cannot be searched out or examined into, and His measures and actions cannot be traced and found out by finite man; we can only know of it what He deigns to reveal to us (33); for no one has ever been able to look into His mind except through special revelation, and no one has ever been admitted to His counsels and deliberations (34). This proves the unfathomable abundance of His wisdom and knowledge; that of His riches is seen from this that there is none that can say that God received anything from him for which He ought to reward him (35); for everything that exists, also in the kingdom of grace and salvation, has God for its final source and fountain, owes its first and continued existence to Him, and has to serve Him and His purposes. To Him therefore should be given the honor due to Him, for ever and ever, as certainly will be done by at least a part of His creatures (36).

## NOTES: II, 25-36.

V. 25. Γάρ cannot introduce something entirely new or unexpected, but it introduces a proof for the assertion made in v. 24, viz., the possibility of the conversion of the Jews. "I would not have you ignorant": this phrase is always used by Paul to announce something important (I, 13; I Cor. 10, 1; 12, 1; 2 Cor. 1, 8; I Thess. 4, 13). "Brethren": an affectionate appeal to the interest and sympathy of his readers, who in the majority were Gentile Christians. Μυστήριον in the language of the Bible is something that no man can know without revelation, especially God's counsel of salvation (16, 25; I Cor. 2, 7-10; Eph. 3, 3-5). Παρ' or ἐν ἑαυτοῖς: with yourselves, in your own opinion and judgment. Ἀπὸ μέρους is rendered emphatic by being separated from the verb to which it belongs, γέγονεν. The hardening (comp. vv. 7 sq.) is such only in part in so far as some members of the people are continually and gradually being converted and saved. We say, "*only* in part," the emphatic position of ἀπὸ μέρους warranting us in supplying the adverb μόνον which in Greek is often omitted where in English or German it would be inserted (comp. 3, 28; 11, 5. 7; 14, 2). Ἄχρις οὗ = ἄχρι τούτου ὅτε: until that (time) when: so long as that state of affairs will continue and not cease, viz., "until the fulness (the full number) of the Gentiles will have entered in" (have become members of the Christian Church).

V. 26. Οὕτως: the original and usual signification of this adverb is: *thus, in this way*. After temporal sentences, clauses or participles the cognate signification "under these circumstances" = "when circumstances are such," can be synonymous with "then"; but the context must show that this is the case (e. g., Acts 7, 8; 20, 11;

I Cor. II, 28; I4, 25; I Thess. 4, 17). Hence οὗτως can include the idea of consecution in time only when the context demands it. This surely is not the case here. "All Israel will be saved": we have no right to depart from the usual signification of any one of the three words except context or parallelism compel us to do so. In the Explanation given above "all" and "will be saved" are taken in their strictest sense. "Israel," however, is taken as denoting the true, spiritual descendants of Jacob, whilst in the preceding verse it evidently means his natural descendants. That may seem to be arbitrary; but we follow in this the example of Paul himself who in 9, 6 sq. uses the same word, "Israel," in a similar way, namely, first in the natural, then, immediately after, in the spiritual sense (comp. 2, 28 sq.).

Verses 25 and 26 of this chapter are by most modern commentators understood as teaching a *universal* conversion of the Jewish people before the last day, this being regarded as the "mystery" that the Apostle wants his readers not to be ignorant of. The sense obtained by the most temperate representatives of this view can be given in the following paraphrase: "The partial hardening that has befallen Israel will, when the conversion, or christianization, of the heathen world is completed, give way to a conversion, or christianization, of the whole people as such." We do not mean to deny that there are verses in this chapter that seem to favor this view, e. g., vv. 12, 15 sq., 28-31. And there have been, even in the most orthodox times of the Lutheran Church, Lutheran theologians of the highest standing that, though of course without any Chiliastic notions, either directly or indirectly advocated this view, e. g., *Aeg. Hunnius*, *Mylius*, *Balduin*, *Mentzer*, or at least left the

question open, e. g., *J. Gerhard, Meisner, Weller, Dunnhauer*. *Luther* at first, in the first edition of his Church Postil (1522), just as decidedly advocated the final conversion as he afterwards (e. g., 1538 and 1543) rejected it. One of the most conservative Lutheran theologians of the last century, *F. A. Philippi* went through the same changes as *Luther*, as did also the renowned Suabian reformer *Brenz*. Our main reasons for following the later *Luther*, *Brenz*, and *Philippi*, together with the great host of our older Lutheran theologians, are, in the first place, that we think *Paul* would have argued differently in several places (e. g., 9, 6 sqq.; 11, 1 sqq.) if he had believed in a universal conversion of the Jews, his actual argumentation seeming rather weak in that case, leaving out the most convincing point; in the second place, that according to the now common interpretation, if the wildest enthusiasm is to be avoided, in v. 26 the main words, "all" and "shall be saved," cannot be taken in their strict usual sense, but must be twisted and turned so as to mean what they mean nowhere else and cannot mean in this connection. Here "all" must be opposed to "part," and hence must be taken in its strictest sense; and *σώζεσθαι* means nothing else than to enter eternal life. *Kühl* takes "all" and "shall be saved" in the strictest sense, as also "fulness of the heathen" = all the heathen, apparently including even those that have died, in both cases. But that would be a sort of apocatastasis and necessarily presupposed an absolute predestination and an irresistible grace; in direct opposition to the whole tenor of the Holy Bible.

V. 27. "And this," namely, what follows in the last clause of this verse: "when I shall have taken away

their sins." When this has taken place, then will this very fact, God's having taken away their sins, be for them the covenant that proceeds from God, that He makes with them; therein the covenant will be realized.

V. 28. *Kará*: so far as (the Gospel, the election) is concerned. *Διά*: for (your, the fathers') sake. "Enemies" must here be taken in the passive sense because opposed to "beloved."

V. 29. "Unregretted" and hence not recalled; emphatic position. Since "the calling" is one of "the gracious gifts" the *καί* that connects the two expressions must be translated "and especially," introducing that gift which in this connection is to be emphasized. "The calling" is the natural result, the actualization, of "the election" mentioned in the preceding verse (comp. 8, 30).

V. 30. *Γάρ* introduces the application of the general statement in the preceding verse to the case in hand. "You": emphatic, in contrast with "these" in the next verse. "Once were disobedient": when in your heathen condition (comp. I, 18 sqq.). "To the (true) God": the article before *θεός*. "But now": in and through your conversion. "Through the disobedience of these": the wilful unbelief of the Jews.

V. 31. *Ἠπειθήσαν*: have become disobedient (aor. ingress.) by refusing to believe, though it was made possible for them by the Gospel preached to them and the Holy Ghost working in and through it. "Through your mercy" = the mercy shown you (the possessive pronoun, *ὑμετέρῳ*, standing for the objective genitive): these words, as the parallelism with the preceding verse shows, belong to the clause introduced by *ἵνα*, but precede this conjunction for the sake of emphasis. The very same grace bestowed upon the heathen is intended

and sufficient also for the Jews. Καὶ αὐτοί: "also they," they likewise, just as the heathen with whom they have placed themselves on a level by rejecting the Messiah and His benefits promised them in the first place. Ὡν refers to the present purpose of God.

V. 32. Γάρ: introduces the proof for the statement that God's mercy extends to all men. Τοὺς πάντας: all those of whom mention has been made in the preceding verses, heathen and Jews (the article before πάντας), which does not necessarily mean every single individual (πάντας without the article), as if no Jew had come to faith in Jesus without having first been given over to wilful unbelief. "Has shut them up into disobedience": they put themselves into that position, and then God punished them by shutting them up in it, giving them over to their self-chosen condition, hardened them in it. "In order that He might have mercy upon them all" (again τοὺς πάντας): that His mercy does not attain its object with all individual members (πάντας) is no proof against its existence and intention.

V. 33. "Riches and wisdom and knowledge of God" are coordinate genitives, all three dependent on "depth." Grammatically "wisdom and knowledge" could be dependent on "riches"; but v. 35 shows that "riches" is distinguished from "wisdom and knowledge" and is meant to stand by itself. The "riches" of God (comp. 10, 12; 11, 12) are the basis for the manifestation of His "wisdom and knowledge," and the theoretical "knowledge" furnishes the opportunity for the exercise of practical "wisdom." None of the three could be wanting in God our Savior, and all three are infinite and boundless, and hence unfathomable as He Himself is and must be in order to be the true God.

V. 34. A citation from Isa. 40, 13 after the free translation of the Septuagint. Ἐγένετο: "has become." Comp. 1 Cor. 2, 16.

V. 35. Comp. Job 41, 3. "And it will be given back to him in return" (ἀντ-απο-δοθήσεται): a coordinate sentence instead of a dependent (consecutive) clause: so that it shall, etc.

V. 36. Ὅτι: introduces the proof that the question in the preceding two verses must be answered by: No one. From olden times on an allusion to the Holy Trinity has been found in this verse, "of Him" being understood of the Father, "through Him" of the Son, and "unto Him" of the Holy Ghost. When we compare other passages having similar expressions (e. g., 1 Cor. 8, 6; Col. 1, 16; Heb. 2, 10) we see that the prepositions found in our verse are by no means used in such a uniform way as always and exclusively to refer to the same person. For example, the third, εἰς, is used of the Father (1 Cor. 8, 6) and of the Son (Col. 1, 16). But, on the other hand, it is true that the first two as a rule apply to the same person, ἐξ to the Father and διὰ to the Son. This at least to some extent warrants the assumption that the same may also be the case in our verse, and that consequently εἰς may refer to the Holy Ghost. Beyond this sound and sober exegesis can hardly go. Thus the Father would be represented as the fundamental and causal principle of everything that exists, the Son as the mediator of all existence, the Holy Ghost as the principle and element of life that is to become more and more immanent. Ἀντὶ ἧς δόξα, scil. εἰς (the optative of wish; comp. 16, 27; Gal. 1, 5; Eph. 3, 21).



### **III. THE PRACTICAL, HORATORY PART:**

**12, 1-15, 13.**

#### **A. EXHORTATION TO MODEST HUMILITY, CHARITY, OBEDIENCE, HOLY LIFE IN GENERAL:**

**CHAPTERS 12, 13.**

##### **a. The General, Fundamental Exhortation: 12, 1.2.**

#### **SUMMARY EXPLANATION.**

In the evangelical spirit of the New Testament St. Paul, notwithstanding his apostolical dignity, fraternally exhorts his readers to regulate their lives in accordance with the great love that God has shown to all men, which love has been described in the first, doctrinal, part of our Epistle. What God has done for men is always the basis and source of what a Christian does and is to do. The manifold manifestations of divine compassion and mercy are his main motive. The sum and substance of this life is the presenting of his body, the organ of his activity here on earth, a sacrifice that consists and shows itself in a new life accompanying the death of his old man, and hence is in the highest sense holy and acceptable to God, since it is that service of God that really alone is worthy of man as a rational being, even the sacrifices of the Old Testament being merely symbolical and pedagogical, as far as their external form was concerned (1). To serve God in this way requires that we Christians do not even externally conform ourselves to the life and conduct that is characteristic of men that simply live for this world, but that we rather be transformed in our very being by having our minds

given a new principle and direction so that we always are most concerned to find out what God wants us to do as that which is good, and well-pleasing to Him, and perfect (2).

## NOTES: 12, I. 2.

V. 1. Οὖν: "in accordance with," and on the basis of, what has been set forth so far. The verb παρακαλέω means, in the first place, to call to one's side, and then, as this may be done for various purposes, to invite, exhort, admonish, call upon, ask, beg, comfort; anyone of these significations, except the last, is suitable here. "Through the mercies (compassions) of God": the various and manifold manifestations of the mercy and compassion of the true God are used by the Apostle as a means (διὰ) of arousing the Romans to gratitude, which gratitude is to be shown in doing what he exhorts them to do in what follows. Παραστήσαι: this verb also in classical Greek has the signification of presenting a victim for sacrifice. "Living:" in contrast with the typical and symbolical sacrifices of the Old Testament where the animals offered had to die. "Holy": cleansed and free from sin, dedicated and devoted to God. "Your reasonable service": accusative of apposition to the whole preceding clause: presenting our bodies in this way is the reasonable service that we should offer to God in opposition to mere external or also ceremonial service. The worship, sacrifices, and service of heathen are not at all becoming man as a rational being, and the service of the Old Testament was preparatory; hence the service of the New Testament required here is the only one really and in the strictest sense becoming man.

V. 2. "Be not fashioned in conformity with this world, but be transformed by the renewing of the mind":

the two verbs differ, in the first place, in the prepositions with which they are compounded, and, in the second place, in the nouns from which they are derived. Whilst σύν denotes an intimate connection, μετά c. accus., on the contrary, expresses a transition from one condition to another; and whilst σχῆμα (from ἔχω fut. σχή-σω: *habitus*) is the whole outward shape and figure that is more or less accidental, μορφή is the form as an expression of the inner essence, and therefore essential. The μορφή must always conform to the nature and essence, so that the change of the latter involves that of the former, and reversely, whilst the σχῆμα may vary without any change of the nature and essence (comp. Phil. 2, 6. 7). "World": αἰών (from αἰεί = ἀεί) means duration, of time (never-ending duration = eternity); of life; of this world: the world as it moves in time, manifests itself in time, the course and spirit of this world (the "Zeitgeist"). Comp. Eph. 2, 2; Gal. 1, 4; 2 Cor. 4, 4. Νοός (irregular gen. of νοῦς): mind (comp. 7, 23). Εἰς τὸ δοκιμάζειν ἡμᾶς: the purpose and object of the renewal of the mind to whose sphere the "proving" pertains. Τὸ ἀγαθόν κτλ. is best regarded as in apposition to θέλημα, not as an attribute, since we can hardly speak of an "acceptable," or "well-pleasing," (εὐάρεστον) will of God, it being a matter of course that God's will is well-pleasing, viz., to Him. "Good": serving God and our fellow-men. "Perfect": τέλειος, having attained its end and purpose (τέλος), lacking nothing.

**b. Exhortation to Modesty in the Faithful Use of the Gifts Bestowed: 12, 3-8.**

SUMMARY EXPLANATION.

The general exhortation considered above must be heeded if the special exhortation given now is to be obeyed, since our heart by nature is the reverse of modesty and humility. And this special exhortation is of such importance to the welfare of the Church that Paul appeals to his authority as an Apostle in order to enforce it (comp. 1, 5); nor can anyone maintain that it has no reference to him. It consists in this that everyone should beware of thinking more highly of himself than a man of sober and modest mind ought to do; for our self-estimation should be in accordance with that measure of practical faith that God has imparted to each one. Faith as the only means of appropriating the merits of Christ is of the same value and efficacy in every Christian, possessing forgiveness of sins, life, and salvation in every case and to the same extent; but as the source and mainspring of Christian life and activity it differs in power and efficiency, being stronger and accomplishing more in the one than in the other, as we readily see when we, for example, compare Paul and Luther with the great multitude of true Christians (3). For the spiritual body of Christ consisting of all true Christians is in this similar to the human body that its different members have not all the same office and hence not all the same gifts and capacities; consequently, though in their relation to Christ they form one and the same body, in their mutual relation to each other they are members that differ from each other and with their different gifts are to serve each other (4 sq.).

The gifts, then, that we have differ according to the free grace of God that distributes them according to His wisdom; and each one is to use his own gift in his proper sphere, and use it faithfully, being satisfied with what has been given him. If prophecy be his special gift, that is, the inspired declaration of the will and word of God, he must be careful to act according to the analogy of faith, to keep within the bounds of the revelation of God as it already has been laid down in His Word for the faith of man, not mistaking his own imaginations and enthusiastic notions for divine inspiration (6; comp. Jude 3. 20; — Matt. 24, 11. 24; 1 Thess. 5, 19-21). If he have the special gift of serving the Church in the care for the sick and needy, and the like, he ought to devote his time and attention to that; the same holds good with regard to those that have the special gift of uninspired teaching (7), or of exhortation and consolation. He that is able, and therefore also in duty bound, to communicate of his possessions to the poor (Eph. 4, 28), is to do this in singleness of heart, without any selfish designs; he that has the gift and office of leading and directing his fellow-Christians, as presbyter and the like (1 Thess. 5, 12.), ought to be zealous, not growing weary and careless because of the trouble and vexation connected with the faithful performance of his duties; he that has the special gift of showing mercy and attending to the necessities of the suffering should do this with a cheerful heart and face, never getting out of humor, and thus doubling the value of his gift or work (8).

## NOTES: 12, 3-8.

V. 3. "For": the following admonition presupposes as its necessary basis the transformation by the renewal of the mind; hence the necessity of the former is a reason for that of the latter. "Through the grace": by means, by virtue of it; this grace enables him to speak with authority. "To everyone": whatever his ability and position may be. The following infinities present a paronomasia that may be imitated in this way: "Not to be high-minded above that which he ought to be minded, but to be so minded as to be sober-minded" (*Alford*); or, "Not to think (of himself) more highly than he ought to think; but so to think as to think soberly," or, modestly (R. V.). Ἐκάστω ὡς: this uncommon position emphasizes the first word which is dependent on ἐμέρισεν: "distributed." "Faith" is also here taken by *Weiss* as "trust and confidence in divine grace, without which the latter cannot communicate these its gifts, in order to intimate, that also this (confidence) itself is an effect of grace, and hence the endowment, in its ultimate source, is a gift of divine grace that gives no occasion for self-conceit." But the trouble is that the Scriptures do not bear out the assumption underlying this explanation, viz., that the communication of the gifts meant here (vv. 6 sqq.) is dependent on the measure of saving faith (comp. Matt. 7, 22 sq.; 1 Cor. 13, 1 sqq.).

V. 4. τὰ δὲ μέλη πάντα: "but the members all (of them)" = without exception. Πράξιν: activity, action, function, business, office.

V. 5. "In Christ": in our connection and communion with Him, in so far as we are in Him. τὸ δὲ καθ' εἰς: καθ' εἰς in later Greek, κατά being treated as an

adverb, = καθ' ἑνα: every single one; the article τό makes the whole expression a noun in the accusative of relation: in so far as the condition of the individual is concerned = individually. "Members of one another": that are to supplement and serve each other.

V. 6. Ἐχοντες δέ: the question is how to connect these words, whether with the preceding verse, construing them with ἔσμεν, or with what follows, beginning a new sentence with them. If the former construction is adopted, the adverbial phrases following the mention of the diverse gifts ("according to the analogy of faith," "in the ministry," "in the teaching," etc.) could not be understood as expressing admonitions regarding the proper use of these gifts, but would have to be regarded as simply modifications in the same way as "according to the grace given us" in the first clause of our verse. Now those that adopt this construction (e. g., *Weiss*) have to concede that from the second clause of v. 8 on the speech is exhortatory so that with the adverbial phrases a verbal form, viz., the imperative corresponding with the preceding participle, has to be supplied. But then no good reason can be given for denying that the same supplement should be made in the two preceding clauses, seeing that εἴτε ὁ διδάσκων (παρακαλῶν) with the verb that is easily supplied, viz., ἐστίν, is really the same as simply ὁ διδάσκων (παρακαλῶν) would be, and that εἴτε with the participle, denoting the possessor of the gift, forms the transition from εἴτε with the accusative expressing the gift to the simple participle denoting the possessor. Moreover, everyone feels that the expressions "whether having ministry in the ministry," or "whether a man be a teacher in the teaching," make no good sense, but sound tautological. Hence we side with



those that begin a new sentence with v. 6. That necessitates supplying several verbal forms, but only such as are clearly indicated by the context. After the first, general, clause in v. 6 we can supply: let everyone modestly and conscientiously use that gift which has been given him. Paul does not expressly say this because in the rapidity of his thinking, after having mentioned the gifts in general, he immediately particularizes and adds to each particular gift the appropriate admonition, thus leaving no room for completing the general statement. — "Prophecy": the gift or office of a prophet, that is, a man to whom God directly, by inspiration, has revealed His counsel of salvation, and what is connected with it, for the sake of communicating it to his fellow-men; prediction of future events is merely something accidental and incidental, namely, in so far as God's counsel refers to the future, as to the greatest extent it did in the Old Testament. Comp. 1 Cor. 14, 1 sqq.; Eph. 3, 5; 1 Tim. 1, 18; 4, 14; Acts 11, 27 sq.; 15, 32; 21, 10 sq. That no mere preaching or teaching of the Gospel is meant here is evident from v. 7, where this activity is distinguished from that of a prophet and mentioned as the special office of the διδάσκαλος (comp. Acts 13, 1; 1 Cor. 12, 28 sq.). Προφήτης (from πρό-φημι: to speak publicly, as the interpreter of divine oracles) is the Septuagint and New Testament equivalent for נָבִיא: he to whom and through whom God speaks (comp. Gen. 20, 7; 18, 17; Deut. 18, 15 sqq.; Amos 3, 7). Ἀναλογία: corresponding, proper relation, proportion, analogy. "Prophecy must stand in the true relation to faith, correspond with it" (Cremer). And "not the subjective measure of faith is meant here, but an objective norm for prophecy." If that is the case, as

it certainly is since a *norm* of prophecy is required by the context and nothing subjective can be such a norm, "faith" must be taken in the objective sense = the sum and substance of that which God has revealed for us to believe unto our salvation, *fides, quae creditur*. And Jude 3. 20 proves that πίστις is used in this sense already in the New Testament, as e. g., *Keil, Huther, and Burger* concede. And that prophets had to be on their guard, so as not to be deceived themselves nor deceive others by regarding themselves as inspired when they were not must be gathered from 1 Thess. 5, 19-21, whilst Matt. 24, 11. 24 shows that not everyone that seems to be a prophet in reality is such. After πίστεως the verb corresponding to προφητεῖαν may be supplied, viz., προφητεύωμεν: let us prophesy. We need no proof that the norm of an inspired prophet must still more be that of an uninspired teacher in the Church.

V. 7. With διακονίαν, as with προφητεῖαν in the preceding verse, ἔχοντες is to be supplied; after ἐν τῇ διακονίᾳ we may supply ὧμεν: let us be = let that be our sphere. In a similar way we supply after διδασκαλίᾳ and (v. 8) παρακλήσει the verbal form ἔστω: let him be = let him consider that his sphere of activity. In εἴτε ὁ διδάσκων (supply ἐστίν: is the one endowed with a gift) the Apostle changes the construction, using in the singular the participle of the verb denoting the exercise of the gift, instead of the accusative of the noun expressing the gift or office together with the plural participle ἔχοντες, ὁ διδάσκων being essentially = ἔχων διδασκαλίαν. Διακονία: the gift and office "of those who attended to the business affairs of the Church, who looked after the poor and sick, and attended to similar duties" (*Boise*). Comp. Acts 6, 1, sqq.; Phil. 1, 1; 1 Tim. 3, 8 sq.; 1 Pet.

4, 11; Rom. 16, 1. In 1 Cor. 12, 28 their duty and work is called ἀντιλήψεις: "taking hold of" for the sake of assisting: help, ministration.

V. 8. Παρακαλῶν: comp. v. 1. This gift has special reference to practical Christianity whereas "teaching" has more to do with the theoretical side. The former appeals especially to the heart and will, the latter to the intellect. With ὁ μεταδιδούς the mode of expression again changes, taking the simplest and briefest form, to which the preceding construction is the transition. After the participles (without εἶτε) the imperative of the respective verb must be supplied, being the predicate of the former, viz., μεταδιδότω (προϊστάσθω, ἐλεείτω): let him give (rule, show mercy). These last three clauses refer to general practical activity.

### c. Exhortation to Love our Neighbor: 12, 9-21.

#### SUMMARY EXPLANATION.

Our love for our fellow-men in general should be without any hypocrisy, neither simulating nor dissimulating anything. If that is the case, we shall hate and abhor that which is bad and ruinous, wherever found, even in those we love, and in the same way cling to whatever is good and profitable (9). As to our love for our fellow-Christians in particular, that is to be a tender affection, as between brethren; with regard to mutual honor and esteem we should be the first in giving it, thus setting a good example to others (10). Wherever zeal and diligence is required in the performance of our duties, we should never be backward and lazy, burning in our very heart to do what is necessary, but never forgetting that the will of our Lord and Master,

and not our own ideas and ambition, should be followed (11). As to the hope that a Christian has regarding his future salvation, he should always be of good cheer, notwithstanding all the troubles and afflictions of this earth; for he can and will patiently endure them if he only perseveres in taking refuge in prayer with Him who can and will give all the comfort and strength needed (12). Whenever our brethren in the faith, consecrated to God as we are, stand in need of anything, we are to share in their wants by communicating to them of our possessions; and when in particular in times of affliction and persecution they shall lack shelter and food, we should be glad of every opportunity offered for meeting their wants (13). And upon those that bring persecution and affliction upon us we are not to call down the curse and punishment but rather the blessing of the Lord, namely, that they may be led to repentance and salvation (14; comp. Matt. 5, 44). Our brotherly love is also to show itself in the heartfelt interest that we take not only in the joys but also the sorrows of our fellow-men (15). Where there is brotherly love there is also harmony and unity of thought and endeavor with regard to each other, everyone being willing and anxious to do to the other what he has a right to expect of him; and this, of course, is possible only where there are no high pretensions and selfish aspirations, but where everyone is ready to share in lowly circumstances and occupations wherever it is necessary for the welfare of our fellow-men, and where no one thinks that he does not stand in need of the wisdom and advice of others (16).

Having shown how love of our neighbor should manifest itself in general, the Apostle now proceeds to set forth what our conduct ought to be towards our

enemies, whereof he already incidentally spoke in v. 14. Man by nature is prone to render evil in return for evil (comp. Matt. 5, 43); but that is not the way a Christian ought to do. Moreover, he should always be concerned that all he does may be judged becoming and honorable by all reasonable men, so as not to give offence to anyone (17). It is, indeed, not possible for a Christian to live in peace with all men, since there are always men that will have a quarrel; but that ought never to be his fault (18). Nor should he revenge himself, as the natural man is so apt to do, wherefore St. Paul entreats his readers to give heed to his admonition in this respect. Whoever takes vengeance into his own hands, is usurping the office of God. If there is to be vengeance and wrath, it should be left to God; our wrath is not entitled to take the place of divine wrath and punishment (19). Our place and duty is to do good unto our enemy and thereby make him painfully ashamed of his enmity towards us (20). When we are attacked by evil and wickedness, we ought not to succumb to it by permitting it to lead us to do evil ourselves; but we should conquer the evil by returning good for evil and thus making friends of enemies (21).

## NOTES: 12, 9-21.

V. 9. After the first clause supply *ἔστω*: let (it) be; after the two following participial clauses, *ἔστε*: be (ye). "*The love*": viz., that is characteristic of a Christian, the only true one after the fall. *Ἀποστυγοῦντες*: turning away with horror and disgust — a very strong expression. *Τὸ πονηρόν*: the whole class and mass of that which is in active, injurious, opposition to the honor of God and the welfare of men. *Τὸ ἀγαθόν* is the direct opposite.

V. 10. Τῇ φιλαδελφίᾳ: dative of reference, which dative is also found in the next two clauses: "with regard to." "Brotherly love": comp. 1 Thess. 4, 9; 1 Pet. 1, 22:—Gal. 6, 10. Φιλόστοργοι: the opposite ἄστοργοι (1, 31; 2 Tim. 3, 3). Also here, as in vv. 11-13, with the adjectives and participles ἔστε: be (ye) is to be supplied, Προηγούμενοι: "going before each other in (giving) honor." "The honor": that is due.

V. 11. "Burning in our spirit": comp. Acts 18, 25. It is the very opposite of the preceding clause, but to be governed by the next one. "Serving the Lord": this reading, supported by the best manuscripts, is altogether fitting the context; the other reading, having καιρῷ for κυρίῳ, would mean that regard must be had to circumstances, thus inculcating Christian wisdom and prudence. In any case the three admonitions of our verse hang together. The same holds good of the next verse.

V 12. The first two datives in this verse, in conformity with those in v. 10 and the first one in v. 11, are best taken as datives of reference: "as to hope (tribulation)." Ὑπομένοντες: "bearing up under," enduring, not running away from. The dative τῇ προσευχῇ is dependent on προσκαρτεροῦντες (comp. Acts 1, 14; 2, 42; Col. 4, 2).

V. 13. Κοινωνέω c. dat. means to share in, partake in. Sharing, or partaking, in the wants, or necessities, of somebody is identical with regarding them as our own and acting accordingly (comp. 15, 27; Phil 4, 14). "The saints" are here all Christians, not, as 15, 25 limited by the context, only those of Jerusalem. They are holy, in the first place and principally, because of the perfect holiness of Christ appropriated by faith and imputed by justification; in the second place, because of the true.

though imperfect, beginning of a godly life made in and by sanctification. In both ways they are separated from the sinful world and dedicated to God. "Hospitality": literally, love of strangers (*φιλοξενία*) — a virtue especially necessary in those times of persecution (comp. 1 Pet. 4, 9; Tit. 1, 8; — 1 Tim. 5, 10; Heb. 13, 3). *Διώκοντες*: pursuing, striving after, cultivating diligently; not waiting till we are in a manner compelled by shame and the like.

V. 14. The imperatives, like those to be supplied in the preceding verse, are those of the present tense, expressing what ought to be a habit and custom with Christians.

V. 15. The infinitives are best regarded as taking the place of the corresponding imperatives. In this way the infinitive of the present tense was used especially by epic authors, from Homer down. This mode of expression gives to the admonition the character of a watchword or maxim: "to rejoice with them that rejoice, etc.," — that shall be our duty and endeavor. We need not supply *δεῖ*: it is necessary.

V. 16. *Φρονοῦντες*: with the participles in this verse and the following verses again the imperative *ἔστε* is to be supplied (comp. vv. 9 sqq.). "Think, have in mind, the same thing" = be of one mind, "towards each other." "Think not, have not in mind, the things that are high," viz., for selfish ends. "But be carried away with the things that are lowly, or humble": do not withdraw yourselves from them, but rather be ready to pay attention to them when necessary. *Ταπεινοίς*, in conformity with *ὑψηλά*, is best regarded as neuter and not as masculine. "Do not become wise with yourselves" = in your own opinion (comp. Prov. 3, 7).



V. 17. "To no one": in contrast with "all men" at the end of the verse; it makes no difference who the man may be, whether former friend or life-long enemy. *Προνοούμενοι*: considering, or taking thought, beforehand; providing: "being mindful of, intent on, things that are honorable, praiseworthy, in the sight, judgment, of all men" (comp. Prov. 3, 4; 2 Cor. 8, 21). A Christian should not be indifferent to the judgment of his fellow-men, except where it is clearly opposed to the judgment of God. Comp. v. 19.

V. 18. "If possible" (after *δυνατόν* supply *ἐστίν*): this leaves room for an objective, external impossibility; "as to that which proceeds from you" = so far as depends on yourselves: this brushes away every title of subjective, internal, impossibility.

V. 19. "Avenge not yourselves"; a more general precept than that contained in v. 17. He that avenges himself may use as a means something that is entirely good and lawful in itself, e. g., a legal suit; only the motive would make his action bad in the sight of God and sensible men. He that renders evil for evil does something that is bad in itself (*κακόν*). "Beloved": this endearing appellation is inserted in order to gain the assent of the readers by intimating that it is only love that prompts the exhortation. "Give room to the wrath": i. e., to that wrath that alone ought to have a place here, viz., the wrath of God (comp. 5, 9; 1 Thess. 1, 10; 2, 16). This is evident from the following citation: "*To me belongeth revenge; I shall pay back in return*" (comp. Deut. 32, 35).

V. 20. "But": takes up the "but" in v. 19, introducing a thought that supplements the preceding one: if the evil-doer is to be punished that is to be left to God

whose prerogative it is to inflict punishment; we, on our part, are to do the very contrary, as far as we are personally concerned, though our office, or the public welfare, or also the welfare of the evil-doer may constrain us to have him punished by the proper authorities. The citation is taken literally from the Septuagint translation of Prov. 25, 21 sq. "Coals of fire" are a symbol of penetrating pain, here of the pain caused by shame and contrition when contrasting the good received with the evil done.

V. 21. A brief summary of vv. 19 and 20. Ἐν τῷ ἀγαθῷ: the good is the sphere in which we are to move in conquering that which is bad, or the weapon in which the power and strength of victory lies.

#### **d. Exhortation to Obey the Government: 13, 1-7.**

##### SUMMARY EXPLANATION.

The history of the Church shows that not so very rarely the idea has been expressed that the allegiance a Christian owes to his heavenly Lord and Master does not tolerate submission to a secular ruler. Christians of Jewish origin were especially tempted to give their assent to such a view, since their people during their best times had enjoyed a theocratic government, that is, a government where God Himself is the law-giver, the secular government being simply His instrument and servant in carrying out His laws and ordinances (comp. Matt. 22, 17 sqq.). And this temptation must have been the greater when the secular ruler was a moral monster and a tyrant of the most cruel disposition, as was the case with the Roman emperor then on the throne, Nero (A. D. 54-68). Therefore St. Paul here, in his Epistle

to the Christians at Rome, the capital of the empire, laid down the fundamental principles with regard to the attitude of a Christian toward civil government. Every individual without any exception is to subject himself to authorities that have power over him, and thus by his conduct to recognize the existing state of affairs. Authority and government in general exists only because God has ordained it; and those governments that actually are in existence owe this to the ordinance of God. For God wants order among men, and hence it is His will that there shall be some kind of government, though He has not prescribed a special form, monarchy, or aristocracy, or democracy. Even if a government should not have come into existence in a legal, commendable, and God-pleasing way, as most of the existing governments very likely have not, whenever and as long as it undoubtedly is in possession of the power to rule and exercises this power, we must submit to it, not sanctioning thereby the unrighteousness of men, but honoring the will and ordinance of God. A government that neither in its origin nor in its conduct is what it ought to be is far preferable to no government or anarchy, and it is the will of God that we submit to it and obey it as long as it does not ask us to act contrary to an express commandment of God (comp. Acts 5, 29). Of course, the question when a government is to be regarded as actually existing and hence to be recognized and obeyed, may in some cases be difficult to decide; but such cases of casuistry cannot be covered by a general rule and must be left to the sober judgment of a conscientious Christian (1). In accordance with the principle just laid down whoever sets himself against the existing government, whatever its form or condition may be, stands in

rebellious opposition to the ordinance of God and can only expect to be punished for it by the government as the executor of the will and judgment of God (2). For that is the very office of the government to punish evil deeds, such as the resistance to divinely-ordained authority, whilst it is to favor and protect those that do what is good (3). Hence every citizen that does his duty has a right to expect the government as the minister of God to do him good; but if he does not do his duty he has to fear its wrath and punishment, which may consist, and in one case, wilful murder (Gen. 9, 6; Matt. 26, 52), ought to consist, in taking the life of the dangerous, incorrigible subject. For the government, as the minister and representative of God in secular matters, has even the power of life and death, symbolized from olden times by the sword either borne by the rulers themselves, or carried before them by their servants. For God wants the government to manifest its anger against evil-doers by punishing them according to their deserts (4). Hence there is a necessity of being submissive to the government, and this already because in case of disobedience the government may be expected to manifest its righteous anger in punishment; but a Christian ought to be obedient mainly because it would be against his conscience to oppose an ordinance of God (5). A manifestation and proof of this moral necessity of obedience is also the paying of taxes on the part of the citizens (comp. Matt. 22, 17 sqq.). For the persons constituting the government are public servants of God, serving not only God but also the community, and cannot perform the duties of their office without the payment of taxes on the part of their subjects. Hence they must continually pay attention also to this very thing without which the

machinery of government would soon come to a standstill (6). So then a Christian should do his duty towards all his superiors, rendering to every one what he has a right to demand, whether it be taxes or duties for the support of the government, or reverential fear because of power and authority, or honor and respect on account of position and dignity (7).

NOTES: 13, I-7.

V. 1. "Every soul": emphatic for *every man or person*; comp. 2, 9; 1 Pet. 3, 20. There is no exception to this rule. Ὑποτασσέσθω (middle voice, imper. pres.): let it (continually, as a habit) subject itself (willingly, not because forced). "To authorities (powers) existing above it (having supremacy)." As representatives of God, instruments of His government, by virtue of their office, they are superior to their subjects, whatever their character otherwise may be. The absence of the article emphasizes this quality. Comp. 1 Pet. 2, 13. "For there does not exist an authority except of God" (except it be in existence by God: ὑπὸ θεοῦ). "And the existing ones have been ordained (established, appointed) by God" (the last two words being emphatic: the arrangement and institution is divine, not human, whatever of human imperfection or even wickedness may cling to the incumbent of the office). The office here evidently includes the persons that fill it: as long and as far as they do so they must be recognized and obeyed.

V. 2. "He that resisteth": ὁ ἀντιτασσόμενος — the very opposite of subjecting oneself: ὑποτάσσεσθαι, including every kind of disobedience. "The authority (power)": the one to which he is subject. "The ordinance of God": that makes his sin so grievous, his being

a rebel not simply against men but against God. "To themselves": emphatic, *dativus incommodi*; their resistance and disobedience only brings them danger and harm (comp. 2, 5; 1 Cor. 11, 29). "Judgment": in the evil sense of the term, condemnatory and punitive (comp. 2, 2 sq.; 3, 8; 1 Cor. 11, 29). Who as a rule is to pass and execute that judgment is seen from the next verse, though, in case of non-repentance, eternal punishment is not to be excluded, as are also not temporal visitations of God.

V. 3. *Oi ἄρχοντες*: "the rulers," or, those that rule (the word is originally a participle but is frequently used as a noun). "A terror" = a cause of terror, to be feared (metonymy). "Not to the good work, but to the evil"; subjecting oneself to the government belongs to the class of good, useful works, resisting it to that of evil, bad works. The two kinds of work are personified. "But dost thou wish not to fear the authority?": this sentence in the original may just as well be understood as an affirmative one containing a condition = "But thou wishest not to fear": I suppose that is the case. Then "do that which is good." The latter sense is more emphatic (comp. 1 Cor. 7, 18). "Do": habitually (*ποίει* imper. pres.). "And thou wilt have praise from it," i. e., from the authority or government: the consequence will be that thou art recognized and treated as a good, dutiful citizen. *Ἐξ* denotes the source of the praise. The government has to do with "works," not with the condition of the heart which is subject solely to God. The attitude of the government described here is the ideal, normal.

V. 4. "For *God's* minister it is," and therefore is intended in the first place to do good, not to punish (*διάκονος* here feminine, referring to *ἐξουσία*). "To thee"

(dat. comm.): in thy service; "for that which is good": useful to thee. Ἐὰν ποιῇς: "if thou do" — a supposition referring to the future, suggesting some probability, at least possibility, of its fulfilment, because of the sin that clings to the best of Christians. "Be afraid": fear, namely, the government. "Beareth": φορεῖ (continually, as a symbol of its power, not φέρει: carrieth). "For God's minister it is avenging unto anger (so as to show and manifest its anger) to him that practiseth that which is evil (bad, wicked)." The government in its divine idea is the guardian also of external morality, but not of religion and piety, since that is a matter of the heart. The government being God's minister and representative, its anger and God's anger, namely, on account of evil works, ought to be identical, and normally is.

V. 5. Διό = διὰ ὃ: "on which account," therefore; it refers to what so far has been stated, especially, however, to vv. 3 and 4 which speak of the moral character of government according to which its authority is not simply based on power and fear. Hence *moral* necessity is emphasized here, as being a necessity "not only on account of the anger (of the government) but also on account of the conscience (of the Christian subject)": οὐ μόνον . . . συνείδησιν is to be construed with ἀνάγκη, not with ὑποτάσσεσθαι.

V. 6. "For on this account you also pay tribute (taxes)": because you know that there is a moral obligation of obeying the government and making it possible for it to perform its divinely-appointed office. The habit of paying taxes (τελείτε indic., not imper., pres.) is regarded as a proof and manifestation of that consciousness. Others refer this verse to vv. 1-4, co-ordinating διὰ τοῦτο with διό in v. 5 and regarding as the cause



and motive meant here the purpose of the government described in vv. 1-4, viz., to be the minister of God appointed for the benefit of men, which purpose cannot be attained without getting by taxation the means of carrying on its work. The former construction, however, is the more natural. *Λειτουργοί* says more than *διάκονοι*: the latter are all persons that are active in the service and for the benefit of others (comp. John 2, 5. 9); the former have a public office, serve the community, like the priests of the Old Testament (comp. 15, 16; Phil. 2, 17). The subject of this predicate must be supplied from the context: *οἱ ἄρχοντες* (v. 3). These rulers serve God in a public office, and hence must continually pay attention to everything that is connected with this office and necessary to perform its duties, hence also, and as a main thing, to the collecting of taxes. He that by virtue of his office serves the community has the right and duty to demand of the community the support necessary for the performance of his office.

V. 7. "Render": pay off, discharge what is due (*ἀπόδοτε*). "To all": in this connection evidently refers to persons that are our superiors, as can also be seen from the demands made in this verse. The next verse, and not this one, begins a new section. "Their dues": what you owe them. After the dative together with the first accusative (*τῷ τὸν φόρον, τῷ τὸ τέλος*, etc.) the expression *ἀποδιδόναι κελεύοντι* = *ἀπαιτοῦντι* is to be supplied; after the second accusative (*τὸν φόρον, τὸ τέλος*, etc.) *ἀπόδοτε*; so that the completed sentence would read: "To him that (by virtue of his office) demands the taxes (due him), pay the taxes; to him that demands the custom, pay the custom, etc." *Τέλος* is excise or duty levied on goods exported or imported: custom.

**e. Exhortation to Perform all our Duties towards our Fellowmen in true Love: 13, 8-10.**

SUMMARY EXPLANATION.

A Christian, yea, every man of character and honor, ought to have no debts whatever, if he can in any way help it, but to pay everything he owes, so that nobody can have any just claim on him in this respect. But there is one debt that rests upon every man which we can never fully pay so that we would no more owe it; and that is love to each other, a debt that is ever new and binding, demanding payment every day and hour of our life. For love of our neighbor is the fulfilment of the Law in so far as it refers to our relation to our fellow-men, since love is that state of mind and heart that shrinks from doing evil to any one; and the Law as the expression of the will of God we must always fulfill; we can never say that we have done with it. Hence we can never say that we are no more under the obligation to love each other (8-10).

NOTES: 13, 8-10.

V. 8. Ὅφείλετε must be imperative because of the subjective negative (μηδενὶ μηδέν); and this also fits best in the context. Τὸν ἕτερον: the other = our fellow-man, neighbor (comp. 2, 1. 21). It is not to be construed with νόμον which word even without the article can denote the (divine) Law since there is only one and the expression may be viewed as a proper noun (comp. 3, 20; 5, 20); or we may with *Weiss* understand it of any law: there is not, and cannot be, any law that requires more. We prefer the former. "Hath fulfilled the law": our duty is always to be in a condition to say,

We have fulfilled the Law; and if loving our fellow-man is identical with having fulfilled the Law, we must love him always.

V. 9. *Τό* makes the four commandments that follow one noun, and this composite noun, together with the sentence, "And if there be any other commandment," is the subject of *ἀνακεφαλαιοῦνται*: "is summed up." In the same way *τῷ* makes the sentence *ἀγαπήσεις κτλ.* a noun dependent on *ἐν*. We can, in a somewhat free way, translate in both cases: this (commandment). The order followed here, placing the sixth commandment before the fifth, we find also in Mark 10, 19; Luke 18, 20 (comp. James 2, 11), but not in Matt. 19, 18. This may be owing to the LXX (Ex. 20, 13 sqq.) which in some copies has this order whilst others have the usual one. It shows, at any rate, that not the order and counting, but the observance, of the ten commandments is the main thing. "If there be any other commandment" (= whatever other commandment there may be), having different contents, forbidding or commanding something different (*ἑτέρα*), for example the fourth and eighth. "In this word it is summed up, in the (word or commandment)." Comp. Lev. 19, 18; Matt. 22, 39 sq.; Gal. 5, 14. The indicative of the future (*ἀγαπήσεις*), in prohibitory commandments, preceded by *οὐ* (*οὐ μοιχεύσεις*, etc.), is also by classical writers used instead of the imperative, expressing the positive expectation that something will not be done. *Τὸν πλησίον* = *τὸν ἕτερον*: thy neighbor, fellow-man (comp. next verse). "As thyself": self-love, appreciating oneself as the creature and child of God, is right; but not selfishness.

V. 10. *Τῷ πλησίον* scil. *ὄντι* (πλ. is an adverb): to him that is near (to a person). "Does not work ill

(what is evil or bad," or, to preserve the order of words, "ill it does not work," omits working it; hence it observes the commandments cited. "Fulfilment, consequently, of the Law" (comp. v. 8) "is love." Πλήρωμα is not the act of fulfilling (πλήρωσις), but the fulfilment "as an accomplished fact" (*Boise*).

### **f. Exhortation to Walk in the Light: 13, 11-14.**

#### SUMMARY EXPLANATION.

As a special reason and motive for giving heed to his admonitions the Apostle mentions the knowledge that his readers have as to the character of the time in which they live; namely, that it is such a time that they ought now at last to awaken and arise from the sleep of sin that more or less clings to every Christian; for every day since they have come to believe in Christ has brought them nearer to the last day and the full realization and enjoyment of their salvation in the world to come (11). The night of this world full of sin and misery has come nearer to its close, and the day of eternal life and happiness begins to dawn. Hence it is meet and proper that we should divest ourselves of the works and practices that are characteristic of darkness and sin, and put on the armor that belongs to light and holiness and is needed in the fight against darkness and sin, that is, by the grace and power of God more and more make our own a heavenly mind and life (12; comp. John 8, 12).<sup>\*</sup> As the day of deliverance from sin and all misery is nearing, we should already now lead a life that is in accordance with that day and becoming a child of God, and therefore avoid the vices in which the children of this sinful world delight, especially gross sins against

the sixth and fifth commandments, which, as experience proves, generate one another and love the darkness of night (13). Christians should rather strive to become wholly imbued with the pure and holy spirit of their Lord and Master, and in providing for the wants of their weak and sinful flesh be careful not to arouse and nourish the evil lusts and passions dwelling in it by nature (14).

## NOTES: 13, 11-14.

V. 11. "And this," viz., do. To make τοῦτο dependent on εἰδότες and to regard τὸν καιρόν as an explanatory apposition would leave the sentence incomplete, to be taken up and completed by ἀποθώμεθα κτλ. in the next verse; for the οὖν prevents the connection of this latter clause with the first sentence of v. 11, so that what is between the two (νῦν . . . ἡγγικε) would be considered as parenthetical. Moreover, either τοῦτο or τὸν καιρόν would be superfluous. Ἦδη is best construed with what follows: that now at last, waiting no longer. Καιρόν is "the critical nick of time" (*Trench*), the time in which something can and should be done; such was that time. Ὡρα is a definite, proper, right time. Ὅτι ὥρα κτλ. explains τὸν καιρόν. That Paul does not mean to administer here any special rebuke is evident if the reading of some good manuscripts is the genuine one, viz., ἡμᾶς instead of ὑμᾶς, which would include Paul; but also the "night" spoken of in the next verse, which figure corresponds to that of "sleep" in the present verse, shows that the latter expression does not refer merely to the condition of unconverted men, but rather to that of Christians (comp. the whole next verse). "For now" (at this present time): this sentence explains and proves the preceding one. Ἐγγύτερον ἡμῶν belongs together:

“nearer to us”; to construe the latter word with what follows (“our salvation”) would give it an undue emphasis, as in that case it would occupy the first place. Ἐπιστεύσαμεν: the ingressive or inceptive aorist: “began to believe,” attained to faith. “Salvation”: here in its perfect form which it does not reach here on earth.

V. 12. “The night”: in so far as Christians are no more children or subjects of darkness (Col. 1, 12 sq.) the night has already passed for them; in so far as they still have sin clinging to them and are living in a world polluted and ruled by sin, it is still night for them. But this night is advancing more and more, nearing its end; and this so much the more the longer it has lasted already. “The day”: comp. Heb. 10, 25. It is of course the direct opposite of night: a life free from sin and all its consequences (comp. also John 1, 5; 3, 19 sqq.). Προέκοψεν: “has advanced,” has come near to its close; consequently, “the day has come near.” Οὖν introduces the practical conclusion that every Christian ought to draw from the state of affairs just described. “Let us put off”: Paul includes himself, hence states something that applies to every Christian. When day comes we put off the night-gown; that custom of common life should be applied spiritually. “The *works* of darkness”: a transition from figurative speech, which would require an expression like garments, to proper speech (comp. Eph. 5, 11). “The *armor* of light,” not “works,” because to walk in the light, as a Christian, requires fighting, namely, against the enemies that want to keep us in darkness. To live in darkness, or sin, necessitates no struggle or warfare with opposing enemies, since it is in perfect harmony with our flesh, the world, and Satan, those three arch enemies of Christian

life. Comp. 6, 13; Eph. 6, 11 sqq.; 1 Thess. 5, 8; 2 Cor. 6, 7; 10, 4.

V. 13. "As in the day" (ἐν ἡμέρᾳ, without the article: at the time when it is day): as a decent person walks in the day, avoiding everything indicative of night and darkness. Since the "day" is near we ought to be prepared for it. Εὐσχημόνως: in a proper, seemly, decorous manner, becoming those that walk in the day (comp. 1 Thess. 4, 12; 1 Cor. 14, 40; — 7, 35). Κώμοις κτλ.: dative of manner. The three pairs bear to each other respectively the relation of cause and effect: the first pair produces the second, and these two cause the third. "Revellings": feastings, carousals; "drunkenness": intoxications (a special feature of the preceding one, occurring also by itself); "chambering": (illicit) sexual intercourses; "wantonness": debaucheries, acts of lasciviousness (more general than the preceding one); "strife": contention, quarrel, wrangling; "jealousy": rivalry. The plurals denote the various acts and forms. Sexual sins, gross transgressions of the sixth commandment, are especially characteristic of fallen man in his natural state and condition (Rom. 1, 24 sqq.). The sexual instinct, implanted in man by creation for the propagation of the human race, is, in consequence, one of the most potent of human impulses; but it is to be, and originally was, governed by reason and conscience, having its legitimate sphere of activity solely in the state of matrimony. Since the fall it dominates natural man and is also one of the most dangerous temptations for Christians.

V. 14. "Put on": like a dress, though not in the sense of a merely external cover and decoration; it is rather, as already with classical writers, a figurative ex-



pression denoting the adoption of a person's mode of thinking and acting. Here it implies entering into the most intimate communion with Christ so that our mind and life is a mirror of His. Already by baptism, and in general by having faith kindled in his heart, a Christian has entered into this communion (Gal. 3, 27); but it must be kept up and cultivated and increased, and each and every progress made in this direction can be regarded as a repeated entering into that communion (comp. Eph. 4, 24; Col. 3, 12). What has been done and begun in baptism must be preserved and continued in life. "Provision for the flesh" is presupposed to be right in itself, for the "flesh," which in consequence of sin dwelling in it and using it as its instrument (Rom. 6, 12 sq. 19) is also weak and feeble, needs it; excessive and imprudent provision, leading to temptation and sin, is what is forbidden here. *τῆς σαρκός* has an emphatic position: and as to the flesh that you still have and must provide for. "Flesh": here our body in its condition after the fall. "Lusts": comp. 7, 7 sqq.

**B. THE DUTY OF CHRISTIANS IN MATTERS NOT BINDING ON THE CONSCIENCE: 14, 1-15, 13.**

**a. The Correct Principle and its Application especially to the Conduct of the Weak in Faith: 14, 1-12.**

SUMMARY EXPLANATION.

A man that has the right faith, but is still weak in this faith so that he does not draw all the practical consequences of this faith and out of fear of losing his salvation anxiously refrains from things, or does things, that in themselves have no relation whatever to salvation, such a man should be received as a brother and

treated tenderly so that his scruples and timid thoughts are not judged harshly (1). This rule, applicable to all times, the Apostle regards especially necessary for his days when men entered the Christian Church that formerly, as Jews, or also as heathens, had entertained ideas of abstinence and asceticism that had no warrant in the Gospel. For some of these it was no easy thing to free themselves entirely from these long cherished and practised notions, and without regarding the observance of them as exactly necessary to justification and salvation for themselves or others, they had not the courage and strength of faith to omit it altogether. So in one and the same congregation there might be some that had a faith strong enough to eat anything, whilst there were perhaps others that in their weakness of faith ate only vegetable food, and no meat (2). The danger in such a condition was for the strong in faith to despise the weak because of their weakness, and for the weak to judge the strong as devoid of the proper earnestness and conscientiousness; and that was just what was not to be done, since God has admitted all that believe in Christ to His communion and treats them as His children. And this example set by God Himself should be followed by every Christian. That is the general rule with regard to this matter (3). The Apostle now, in the first place, applies it to the weak in faith that are apt to judge the strong. They ought to consider that they have no business and right whatever to judge a man that by true faith in Christ is a servant of God, in a matter that is not binding on the conscience because it is neither commanded nor forbidden by God, as if his attitude in that matter had anything to do with his relation to God. This does not concern them at all, but

only God; and He can and will see to it that a true and faithful servant will remain in Christian faith and life notwithstanding the full use of his Christian liberty in such matters of religious and moral indifference (4).

But not only with regard to meat did that different attitude manifest itself in the first Christian Church, but also with regard to days chosen for fasting and the like: some would prefer certain days, perhaps those that were used for that purpose during the times of the Old Testament, whilst others would make no distinction. Here the same rule is to be observed: everything depends upon the condition of the heart. If a man has true faith and is convinced that what he does is right, he can do in those matters what according to the circumstances seems best to him (5). For whatever he does, whether he makes a distinction between days and meats, or not, he does it in the service of his Lord and Savior, to whom he also gives thanks for whatever he receives and uses; hence his personal relation to Christ is not changed at all, whatever course he may pursue, in external matters of this kind (6). For to Christ's service and honor a Christian is devoted both in life and death, these greatest extremes in the existence of man (7): Christ we serve, Christ's we are, whether we live or die (8). For that was the very purpose of Christ's glorious redemption that not even death should be able to separate from Him those that are His in true faith (9). But if our relation to Christ remains the same whether we live or die, it will certainly remain the same whether we eat, or do not eat, a certain food, whether we choose certain days for fasting, or omit doing so. In fact, nothing that leaves unchanged the condition of our heart can affect our relation to Christ and our standing in His Church.

In matters indifferent, neither commanded nor forbidden in the Word of God, we can be and remain Christ's whether we take the one course possible or the other, as long as faith and its inseparable companion, charity, are not violated. But it is a violation of brotherly love, and at the same time presumptuous, to judge or despise our fellow-Christians for not taking in those matters the same course that we take. On the last day there will take place a universal judgment (10), when every man will have to worship and confess God as the supreme Judge (11). Since then every one of us will have to give an account of himself we certainly should be careful with regard to what we ourselves are doing, and leave to God the judgment of our brother in so far as he does not evidently commit a sin (12).

## NOTES: 14, 1-12.

V. 1. Δέ here simply indicates the transition to a new point: "furthermore." Τῷ πίστει: dat. of reference: him that is weak with regard to faith. "Receive": take unto yourselves, do not withdraw from him as not worthy of your company. "Not to judgment of thoughts": such judgments are not to be the result of our conduct over against the weak brethren and will not be the result if we "receive" them in the true spirit. Διάκρισις means discernment, judgment in the other two passages of the New Testament where it occurs (1 Cor. 12, 10; Heb. 5, 14); and this signification is suitable also here. The meaning "doubt" cannot be proved, though the verb διακρίνομαι is as a rule used in this sense in the New Testament, e. g., v. 23. Otherwise the translation "not unto doubts of thoughts" = so as not to call forth in the weak brother doubtful thoughts, namely,

as to whether he was doing right or not (comp. v. 23), would also be fitting the context. The rendering, "doubtful disputations," is itself very doubtful.

V. 2. "Ὅς μὲν" should be followed by ὅς δέ (comp. v. 5); instead the definite expression ὁ δὲ ἀσθενῶν is used. Πιστεύει: "has faith, confidence" (strong enough) "to eat everything"; has no conscientious scruples. This translation is more in accordance with πίστις in v. 1 than the other grammatically also possible, viz., believes that he may eat everything. "Eats herbs, or vegetables," namely, only these, and no meat. Thus he goes even beyond the ceremonial law of the Old Testament that prohibited only certain kinds of meat (Lev. 11).

V. 3. "For God has received him"; though in itself applicable to both classes, this is here predicated of the second only, since αὐτόν refers to τὸν ἐσθίουντα, as also v. 4 shows. The last clause of v. 3 forms the transition from the general rule laid down in the first part of this verse to the application made to the conduct of the weak in the following vv. 4-12.

V. 4. "Thou, who art thou" (comp. 9, 20): emphasizes the presumptuousness and arrogance of such a person. Οἰκέτης is a δοῦλος that serves as a domestic, a house-servant. To undertake to judge such a servant of another one, who stands in the most intimate relation to his master, is the height of presumption. "To his own lord": not to thee; it is not thy business to judge concerning that. "He stands": remains in the position of a true Christian, a faithful servant of Christ; "he falls": does not remain in that position, falls away from it, loses it. Which of the two is the case that is for the Master, Christ, to determine, and for nobody else. "And he will be made to stand": such an indifferent thing in

itself will not bring about his fall, provided he remains in true faith, which he can do notwithstanding his making full use of his Christian liberty, though, of course, only by the power and grace of his Master who can, and will, preserve him from the dangers that may beset his peculiar condition.

V. 5. *Τάρ* being omitted by most copies, a second point of controversy is introduced, which, however, is treated briefly, as probably not of so great importance just then and there and to be decided in accordance with the rules laid down for the first and principal one. *Κρίνει*: "he decides in favor of a day against (another) day" = he prefers one day to another. "Another decides in favor of every day" = gives preference to none, esteems all days alike. The general expression used here does not justify the exemption of any day in any respect; hence the observance of Sunday as well as that of the Old Testament Sabbath is in itself a matter of Christian liberty, a liberty limited only by the commandment of order (1 Cor. 14, 40) and love (vv. 13 sqq.). Comp. Col. 2, 16 sq. "Fully assured in his own mind": it concerns only him; but he must be entirely sure that he is doing right, so as not to sin against his conscience (vv. 14, 20, 23).

V. 6. *Ὁ φρονῶν*: "he that is concerned about, observes," the day, i. e., the day that he prefers and selects. *Κυρίῳ φρονεῖ*: "unto the Lord (Christ) he observes it," in His service, to His honor; not in the service and to the honor of anyone else. Thus he is and remains a Christian in what he does. The same holds good with regard to his eating or not eating certain food; for he even proves himself to be a true Christian by giving thanks to God for what he may eat, whether it be herbs only

or also meat (comp. v. 2). *Κυρίῳ* without the article is used as a proper noun, there being only one in this sense; the dative is that of interest: in the interest, service, of the Lord whose he is (v. 8). "And he that eateth not" (certain food), "unto the Lord he eateth not": his not eating, avoiding some food, takes place in the service of the Lord. "He giveth God thanks": before partaking of the food that he eats (comp. Matt. 15, 36; 26, 26; Acts 27, 35; 1 Cor. 10, 30; 11, 24; 1 Tim. 4, 4).

V. 7. Whatever a true Christian does, in whatever condition he is, his object and purpose is not to serve and honor himself. If not even dying, the very opposite of life, forms an exception to this, certainly eating, or not eating, certain food will not change the personal relation between Christ and the believer, by virtue of which the latter does everything in the service and to the honor of the former. *Ἐαυτῷ* has the emphasis.

V. 8. *Ἐάν τε . . . εἰάν τε*: whether on the one hand . . . or on the other hand. This verse adds the affirmative statement to the negative of the preceding verse and thus proves the latter. "Unto the Lord" and "the Lord's" have the emphatic position, over against "unto himself" in the preceding verse. Because we are the Lord's, not only objectively, but also subjectively, being conscious and glad of it and conducting ourselves accordingly, we do everything in His service and to His honor. Our doing the latter is the proof, because the natural result, of our being the former (*οὖν*: therefore). We die unto the Lord, in His service and to His honor, not only when we die for His sake, as the martyrs did, but also when we die as His children, content to leave this world and glad to come to Him, commending everything to Him.



V. 9. The objective cause of the subjective condition described in vv. 7 and 8. This verse also proves that the "Lord" spoken of in the preceding verses is Christ. The life of Christ is that following His death. He is our Lord because through death He entered life and thus gloriously carried out and crowned His redemptive work. Both His vicarious death and His not remaining in death were necessary to make Him our Savior and Lord (4, 25; 1 Cor. 15, 14 sqq.). "Ἐξῆσεν: "became living" (the inceptive aorist).

V. 10. "Thou": emphatic in both clauses, denoting the arrogant assumption of a right that is in direct opposition to the lordship of Christ. The first "thou" is addressed to the weak in faith, the second to the strong (comp. v. 3). "But": over against what has been set forth; "or also": also this is presumptuous and a disregard of Christ's prerogative, though this case has not been spoken of in the immediately preceding verses and is mentioned here only for the sake of completeness. "Thy brother": hence acting thus is most uncharitable, a violation of brotherly love. "For": it is presumptuous to anticipate the decision of the only legitimate and competent judge, and at the same time dangerous thereby to render ourselves obnoxious to His condemnatory judgment. "Of God": that God will judge by Christ is here taken for granted (comp. 2, 16; Acts 10, 42; 17, 31; John 5, 22. 27). Christ's judgment-seat is that of God, and the *divine* judgment is to be emphasized.

V. 11. A free citation from Isa. 45, 23. "I live": a Hebraism, not taken from the passage cited, but a reminiscence of similar expressions (e. g., Num. 14, 21. 28) = as surely as I live — a most solemn declaration, in fact an oath. "Ὅτι: "that"; "I live" being equiv-

alent to "I swear by myself." "To me": emphatic. "Every knee shall bow": every one shall humbly and submissively acknowledge me his Lord. Ἐξομολογήσεται τῷ θεῷ: "shall praise God." This verb construed with the dative always has this signification in the New Testament, as also in the Septuagint translation (comp. e. g., 15, 9: Matt. 11, 25); the meaning to confess it has only when construed with the accusative (e. g., Matt. 3, 6; James 5, 16). Whether this homage and praise will be voluntary on the part of all, is not stated and makes no difference as to the conclusiveness of the argument (comp. Phil. 2, 10 sq.). This prophecy of Isaiah, referring to the times of the New Testament in general, will be completely fulfilled on the great judgment day only, when every man without exception will, either willingly or unwillingly, have to acknowledge and recognize the true God, as revealed in Christ, and thereby praise Him.

V. 12. "So then": an impressive summary of the last clause of v. 10 and of v. 11. "Each one of us" has the main emphasis, corresponding to "all," "every knee," and "every tongue" in the preceding verses; "concerning himself," by its position, is, however, not without emphasis. Thus then our brother, as we ourselves, will certainly be judged, and this by the most competent judge; and every one will have to answer for himself. Why then should we regard it our business to judge our brother except where God has already clearly pronounced judgment by His Word?

**b. The Application especially to the Conduct of the Strong: 14, 13-15, 13.**

**1. The Exhortation in General: 14, 13-23.**

SUMMARY EXPLANATION.

Since all of us once will be judged by God Himself, the Apostle admonishes his readers to do no more what no doubt now and then had taken place among them, namely, to judge one another, since also to despise the other because of his weakness includes a judgment. They should rather come to this decision and determination not to do anything that might destroy, or at least weaken still more, a weak brother's faith and thus sever, or at least loosen, his connection with Christ. And thus Paul now addresses mainly the strong Christians and shows them what their conduct toward their weak brethren ought to be (13). In his intimate connection with Christ the Apostle has the firm conviction that in itself no food, meat for example, is incompatible with the holiness of a child of God; but if a person regard it as incompatible he must avoid it as long as he is of this opinion, or his faith will suffer. For using it would be to act contrary to his conscience; and our conscience must be obeyed under all circumstances even if it should be wrong since to disobey our conscience is to do what we regard as contrary to the will of God and hence is equivalent to saying that we do not care about the will of God, which is subversive of faith. A conscience that is wrong simply acts upon wrong information, since the only office of conscience in its strict sense is to admonish us to do what we regard to be right, and to judge us according to our obedience or disobedience to this admonition; hence a wrong conscience must be better in-

formed, not be disobeyed (14). This should well be remembered; for if I am so selfish as not to give up food that my brother in his weakness regards as to be avoided, and thus induce him to follow my example, hurting his own conscience and plunging himself into painful struggles, I certainly can no more say that I am acting in accordance with brotherly love. If we really are followers of Christ we shall surely be careful not to become, by the uncharitable use of such an unimportant thing as a special kind of food, the cause of the eternal ruin of a fellow-man for whom Christ also gave His life on the cross in order that he might be saved eternally (15). So then we should be on our guard lest by our uncharitable conduct in these matters we be the cause that even outsiders speak reproachfully of the treasure of a Christian, as if after all it consisted in external, paltry things (16). For eating and drinking this or that, or anything of that nature, does not make a man a member of the kingdom of God; what makes him such is the righteousness obtained by Christ and appropriated by faith, and as a consequence peace with God (5, 1) and in afflictions heavenly joy wrought by the Holy Ghost (17). Whoever in such a life is a faithful servant of His divine Lord and Savior, is sure of the pleasure of God, and all reasonable men will approve of his conduct as being in conformity with his confession (18). Hence we should avoid dissensions and quarrels about those external matters, and so order our lives that peace and mutual edification, constant furtherance of all in faith and love and hope, may be attained (19). This certainly is not the case when for the sake of such a small matter as a special kind of food we do not dread to destroy the noblest work of God, a Christian, by in-

ducing him to act against his conscience. For though in itself every kind of food can be used by a Christian without any detriment to his inner life, still it is hurtful to him if he eats it to the offense of his conscience (20; comp. 14). Hence, the correct thing for a stronger Christian to do is not to eat, or drink, or do anything that gives offense to a weaker brother and may lead him to act against his conscience by imitating the example of the stronger Christian without having his faith and knowledge (21; comp. 13). If a Christian is strong in faith, let him have and use it in his individual relation to God, but not boastingly and uncharitably in relation to his weak brother. For he who is entirely sure of the correctness of what he chooses to do is, indeed, happy in his strong faith (22); but he who is in doubt whether he may eat a certain food and still eats it, by this very act condemns himself, because it is not warranted by his faith and therefore is contrary to his conscience; and whatever is of this nature is manifestly sin (23; comp. 14).

## NOTES: 14, 13-23.

V. 13. "Therefore": since matters are as stated. "One another": the weak the strong, and vice versa. "Let us": the Apostle includes himself, making the admonition milder in form and thereby more acceptable. *Κρίνωμεν* . . . *κρίνατε*: a rhetorical repetition of the same word in a modified sense: "but this judge rather" = let this be your judgment, your maxim and rule with regard to this point (comp. 1 Cor. 2, 2; 7, 37). *Τό* before the infinitive makes it a noun, an explanatory apposition to *τοῦτο* (comp. the same expression in connection with the same verb having the same signification 2 Cor.

2, 1). "Not to put a stumbling-block for your brother or an offense": this shows that the Apostle now passes over to the conduct of the strong in faith who, by making free use of their Christian liberty, might cause their weak brethren to do something that would still be against their conscience and thus to sin. *Πρόσκομμα*, from *προσκόπτω*: to strike (the foot) against and hence to stumble, denotes a stumbling-block, an occasion or cause of falling; *σκάνδαλον* in its original sense is a trap-stick, on which the bait is placed, a trap or snare, and then also denotes an offense, i. e., a cause of error and sin. The two expressions mean the same thing and by their connection emphasize the idea. "For your brother" (dat. incommodi): to his injury, causing him to stumble and fall in his relation to Christ; and this would be so much greater a sin since he is your brother whom you rather ought to help along on his way to heaven in every manner possible.

V. 14. This verse shows that the Apostle, as far as the principle is concerned, sides with the strong in faith. So much more weight his admonition addressed to them ought to have with them. Paul's knowledge is a conviction that has its foundation in his intimate union with Christ whose blessed servant he is. *Κοινόν*: "common," unclean, profane, hence incompatible with the sanctity of a Christian (comp. Acts 10, 14. 28; — Mark 7, 15 sqq.). *Εἰ μὴ*: except; *οὐδὲν κοινόν* (without *δι' ἑαυτοῦ*: through itself, in its nature) must be repeated before this expression. "To him": emphatic; to no one else. The uncleanness is merely subjective and imaginary, caused by the wrong opinion on which the conscience acts.

V. 15. "For": since v. 14 on account of its importance cannot well be considered parenthetical so that v. 15 would furnish the reason and proof for v. 13, a sentence must be supplied like "And this must be observed and heeded," namely, that a wrong conscience must still be obeyed and spared; or, "I have reason to remind you of this," namely, what is stated in the latter part of v. 14. "On account of food" (*διὰ* c. acc., not gen.) and "by thy food" are emphatic, showing how small a thing it is, and how selfish and uncharitable not to abstain from it for the sake of a "brother" for whom we ought to be ready to do anything. To "grieve" a "brother" is certainly not an act of "love," and brotherly love is the mark and characteristic of a Christian (John 13, 35; 1 John 4, 20). "No longer": presupposing that, as a sincere Christian, thou hast done so hitherto. "For whom Christ died": Christ gave up His *life* for him; a follower of Christ ought surely to be willing to give up some kind of *food* for him. Comp. 1 Cor. 8, 11 sq.

V. 16. "Let not be spoken abusively or evil of": the strong expression shows that not the weak Christians, but those that are outside of the Christian Church, are alluded to. "Therefore": since uncharitable conduct can have such a dire effect, bringing about the eternal ruin of a fellow-Christian, reason to speak evil of Christianity is given unbelievers. "*Your* good": the good that emphatically and distinctively is yours; "a very comprehensive expression: all the good belonging to a Christian, in distinction from a man who is not a Christian" (*Boise*). It is not necessary to specify, since everything that a Christian possesses and enjoys is meant by the general expression.



V. 17. "The kingdom of God": that institution which contains all the good that a Christian possesses and enjoys; or, "that dominion of God or that order of things in which the authority of His will, especially the realization of His counsel of salvation, becomes apparent" (*Cremer*). In its perfect state it is still a thing of the future (comp. 1 Cor. 6, 9 sq.; 15, 50; Gal. 5, 21); the preparatory stage is the Christian Church here on earth with its means of grace containing all that Christ has procured for man's salvation (Col. 1, 13; 1 Cor. 4, 20). In the present verse evidently the latter signification obtains: the essence of this kingdom, that which constitutes it, "is not eating and drinking" this or that (*βρῶσις* and *πόσις* in the first place denote the act of eating and drinking, not that which is eaten or drunk, for which *βρῶμα* [vv. 15, 20] and *πόμα* [1 Cor. 10, 4] are the distinctive expressions). "Righteousness and peace" (comp. 5, 1 sqq) cannot here mean *moral qualities* manifested by a Christian in his relation to his fellow-men; for then love would certainly not be omitted, and "joy in the Holy Ghost" is a *gift*, not a virtue, flowing from the gifts of righteousness and peace likewise divine (comp. 1 Thess. 1, 6). Thus what constitutes the kingdom of God, makes a person a member of it, is not any external action or activity of man, but gifts of divine grace that simply must be accepted and appropriated by God-wrought faith. "Joy in the Holy Ghost" is joy having its basis and source in Him and His gracious operation (comp. Gal. 5, 22). "In the Holy Ghost" is most naturally construed with "joy" only; it does not fit so well with "righteousness."

V. 18. "For": that which makes a man pleasing to God is certainly that which makes him a member of

the kingdom of God; external things, like eating and drinking, cannot do the former and therefore can neither do the latter. Hence v. 18 proves the correctness of v. 17. "Herein": in the condition and life described in the second part of v. 17, in the true nature of the kingdom of God. Grammatically ἐν τούτῳ can be referred to ἐν πνεύματι ἁγίῳ, and being in Him is certainly the condition and prerequisite of serving Christ; but then ἐν πν. ἁγ. in v. 17 would have to be construed not simply with χαρά but also with δικαιοσύνη καὶ εἰρήνη, which construction makes good sense but is without example in the New Testament. Hence the explanation given above is the most natural and probable. To "serve Christ," and to do this in the right manner and spirit, is an absolutely necessary, and the only necessary, condition of pleasing God and being a member of His kingdom. "Approved of men": accepted and regarded by them as a sincere Christian — the normal condition with fair-minded men, the general rule (hence the article before "men").

V. 19. "So then": a conclusion drawn from v. 17 as proved by v. 18. "The things that belong to peace": what constitutes, brings about, and preserves peace. "Peace" in this connection evidently has not the same meaning as in v. 17, but denotes harmony and concord among men. The connection determines the signification of a word. "Let us pursue": διώκωμεν, the reading preferred by most commentators as best fitting the train of thought which would seem to require an admonition; but the reading διώκομεν: "we pursue, strive after" is better attested and makes good sense, stating what true Christians accordingly do. "The things that belong to the edification, the (edification that is directed)

towards each other": whatever constitutes, brings about, and promotes mutual edification. "Edification," meaning literally the building of a house, is a figurative expression denoting the act of furthering a man in his state and condition of a Christian (comp. 2 Cor. 10, 8; 13, 10; — 1 Cor. 14, 4; 1 Thess. 5, 11). Thus the Christian is considered a spiritual building which is not completed before his death. The whole Christian Church is also regarded as such a spiritual building (1 Cor. 3, 10 sqq.; Eph. 2, 20 sqq.).

V. 20. "On account of food": emphatic position (comp. v. 15). *Κατάλναι*: "pull down, destroy" (comp. Matt. 26, 61; Gal. 2, 18); "the work of God": that which God Himself has made, has built. The Apostle retains the figure used in the preceding verse, but turns it into a somewhat different direction: in v. 19 men, Christians, are regarded as builders, building up the spiritual life of their fellow-Christians; in our present verse God is represented as the builder who has made the Christian what he is, a spiritual temple in which the Spirit of God, and with Him the whole Trinity, dwells. Some, referring to v. 19, understand "the work of God" to mean the Christian's life and character implanted in him by God, which would amount to the same, since the inner life makes a man a Christian. *Καθαρά*: "clean," the opposite of *κοινόν* (v. 14). *Ἀλλά*: stronger than *δέ*. *Κακόν*: evil, sinful, presents the subjective, ethical side of *κοινόν*; the subject to be supplied from *πάντα*: *πᾶν*. *Διὰ προσκόμματος*: in, with, under, offence (comp. 2, 27). Eating with offense could be said of the strong in faith who would eat to the offense of others, viz., the weak; but to refer to the weak who eats to his own offense suits the context better and

accords with v. 14: "all things are clean" = "nothing is unclean of itself"; hence also "it is evil for that man who eateth with offense" = "save that to him who accounteth anything to be unclean, to him it is unclean." Comp. 1 Cor. 8, 9 sqq.

V. 21. Καλόν: "proper," praiseworthy (comp. 1 Cor. 7, 1). Τό makes the following infinitives (with which μή is the regular negation), together with their objects, nouns; after μηδέ supply ποιεῖν τοῦτο (or τι). Ἐν ᾧ: "wherein." "Stumbles": good manuscripts add "or is offended or is weak" (ἡ σκανδαλίζεται ἡ ἀσθενεῖ), which reading, if genuine, would by the synonymous expressions simply emphasize the sad idea. In our opinion the addition by a scribe who wanted to explain, in the margin the first expression by the other two, is more probable than the omission, if in the original text; the marginal note was then by mistake incorporated with the text. "Nor to drink wine": hence drinking wine was also, on account of conscientious scruples, avoided by weak in the faith. Comp. 1 Cor. 8, 13.

V. 22. "Thou": emphatic appeal to the strong. Πίστιν ἣν ἔχεις: an altogether unusual construction; either the article should be before πίστιν or this word should be placed after ἔχεις, in which position the article, being replaced by the relative clause, is omitted. Some editors, on this account, omit ἣν, but against the authority of the best manuscripts, and then take σὺ πίστιν ἔχεις either as a concessive or as an interrogative clause (comp. 13, 3): "thou hast faith" (I concede that, but); or, "hast thou faith?" Κατὰ σεαυτόν: with regard to thyself, for thyself, to thyself; "before God": the searcher of hearts, who needs no external demonstration and will appreciate thy strong faith. "Happy":

having a strong faith and an untroubled conscience with it. "Who does not judge himself": so sure he is of the correctness of his action that he does not need to investigate and then pass judgment. "In what he approves": in what he chooses to do.

V. 23. Διακρινόμενος (note the climax: κρίνων [v. 22], διακρινόμενος, and κατακέκριται): who is at variance with himself, wavers, hesitates, doubts. "If he have eaten" (subjunctive of the aorist), "he is condemned"; as soon as he has eaten, by the very fact of having eaten, he is in the position of one who is condemned, proven a grievous sinner (perfect). "Because not of faith": supply, "he has eaten" (ἔφαγεν). His faith, being weak (comp. v. 1), cannot be the source (ἐκ) from which his eating has proceeded; the eating is rather contrary to his (weak) faith. "But everything that is not of faith is sin": this means, in this connection, that any and every action of man of which he is not convinced that it is in conformity with the will of God is sinful. "Faith is also here not directly the faith that justifies and saves, but the confidence, having its origin in it, that every action that proceeds from it and consists with it is in accordance with the will of God. Hence the expression of Augustine, 'The whole life of unbelievers is sin,' has its foundation in our passage not directly, indeed, but nevertheless indirectly. For if every action that does not proceed from the confidence of its being in accordance with the will of God is sin, and if such confidence can only be a result of evangelical saving faith, the necessary conclusion is that every action is sin that has not for its ultimate source and origin this evangelical saving faith" (*Philippi*).

**2. The Example of Christ a Motive: 15, 1-13.**

## SUMMARY EXPLANATION.

Since the weak Christians are in danger of losing their faith if they accommodate themselves to the practice of the stronger brethren without possessing their strength of faith (14, 23), it is evidently the duty of the latter, to bear the manifestations of the former's weakness, however disagreeable and burdensome that sometimes may be, and not to look simply to what is pleasing to themselves (1). Rather should every one strive to do what is pleasing to his neighbor, provided that it is his real good and tends to promote his growth in Christian faith and life (2). In this respect we ought to follow the example of Christ who did not look to what could be pleasing to Him, but according to the prophecy contained in the Scriptures of the Old Testament patiently bore the revilings and persecutions of those who in their blindness opposed and reviled the plan of salvation laid down by God Himself (3; comp. Psalms 69, 10). For all that is contained in the Bible, though written long before our times, is intended also for our instruction, in order that the power of patient endurance and the comfort which the Holy Scriptures as the living Word of God contain and bestow, may enable us to have and retain that hope which is the joy of a Christian in the midst of all affliction and trouble (4). And only when God, the ultimate source and author of this endurance and hope, bestows it through His Word, is brotherly harmony and unselfish love according to the example of Christ possible (5), and will manifest itself in the unanimous and common praise of the true God who sent His only Son to become our

Savior and Redeemer (6). And in order that this desirable end may be attained, we should receive and treat each other as brethren, just as Christ has received us and treats us as His own for the purpose of glorifying God by the gathering of a Church of His children (7; comp. Eph. 1, 12). For when Christ in the first place came to serve the people of Israel as their promised Messiah (Matt. 15, 24; 20, 28), this inured to the praise and glory of the truthfulness of God who now fulfilled His gracious promises given to the patriarchs (8); and when then the heathen also were admitted to the kingdom of God they could not but praise and glorify the sheer mercy of God who gave them what had not been promised them in a special covenant, though it was in accordance with manifold prophecies which stated that the glorious revelation of God's grace and mercy would be praised also among the heathen (9; comp. Psalm 18, 49); that the heathen would rejoice at the grace of God together with the true Israelites (10; comp. Deut. 32, 43; Rom. 9, 6); that all nations without any exception were to praise the God of love and salvation (11; comp. Psalms 117, 1); and that the shoot out of the root of Jesse, the great Son of David, would come to rule in grace and mercy also over the heathen, and that heathen would rest their hope of salvation in Him (12; comp. Isa. 11, 10; Matt. 12, 21). In connection with this hope, whose realization is to be subserved by the brotherly conduct of his readers, the Apostle adds the wish that God, who alone can work and realize that hope, may fill them with the greatest spiritual joy and peace (14, 17), founded in their faith in Christ, in order that thus by the power of the Holy Ghost abundance of hope may be found in them; for in faith we



have everything: joy, peace, the Holy Ghost, and hope (13).

NOTES: 15, 1-13.

V. 1. Ὁφείλομεν: emphatic: it is our duty, our moral obligation over against 14, 22 sq. Δέ: further consideration of the same matter from a new point of view. Τὰ ἀσθενήματα: the manifestations of being weak in faith (14, 1). Ἀδύνατοι: not able to do what the strong in faith can do. Βαστάζειν suggests the idea of a load or burden. "Not to please ourselves": not to seek our own gratification (comp. 1 Cor. 10, 33); *ἑαυτοῖς* = *ἡμῖν αὐτοῖς* (as the general reflexive pronoun).

V. 2. Ἡμῶν refers to ἡμεῖς in v. 1: a general rule to be applied according to the context. Ἀρεσκέτω: of course not in the sense of Gal. 1, 10, hence modified by the prepositional clauses following, of which the second again explains the first. The prepositions are synonymous: εἰς unto, πρὸς for (comp. 3, 25. 26). "Edification"; comp. 14, 19.

V. 3. David, the author of Psalm 69, from which the citation is taken, was a type of Christ; hence what he here says of himself was fulfilled in a still higher degree in Christ. After ἀλλά the Apostle simply cites the words literally, instead of giving them in indirect speech by changing σε to θεόν and ἐμέ to αὐτόν, which adds life and force to the expression.

V. 4. Γάρ: proof that the Apostle is right in making use of that passage of the Old Testament, since he had not pointed to the example of Christ as such but as predicted in the words of Holy Writ. Τῶν γραφῶν belongs to both preceding genitives which by the repetition of διὰ before the second are emphatically coordinated. Τὴν ἐλπίδα: the well-known one of a Christian.

The Apostle here speaks of the conduct in trouble and adversity in general, though not without reference to the difficulties incurred by bearing the weak in faith, and what is said of the Scriptures in general applies also to the citation just made: the example of Christ teaches patience and instills consolation: it all serves the glory of God and our salvation.

V. 5. The Apostle goes back to v. 1, connecting with it the last thought of v. 4, and adding a heartfelt wish. Δέ marks the transition (comp. v. 13). Δψη is a rarer form for δοίη (opt. aor. 2.). "To think, to have in mind, the same thing among one another": to be harmonious and unselfish in your mutual relation and communion (comp. 12, 16). The common hope, the result of patient endurance and comfort, is a strong bond of unity (Eph. 4, 3 sq.). "According to Jesus Christ": according to His example (v. 3) and His will.

V. 6. "With one mind," or heart, unanimously, is the source of "in, or with, one mouth." Herein the unity of the Church especially manifests itself. Τὸν θεὸν καὶ πατέρα κτλ.: "Him who is the (true) God and (at the same time) the Father of our Lord, etc." The one article unites the two nouns to denote one person, and only "Father," not "God," is to be construed with "of our Lord, etc." That He is not only the true God but also the Father of our Redeemer, that is what moves us to praise and glorify Him. Comp. 2 Cor. 1, 3; 11, 31; Eph. 1, 3; Col. 1, 3; 1 Pet. 1, 3; — Eph. 5, 20.

V. 7. Διό: to attain the end mentioned in v. 6. "Receive one another": addressed to both parties, though perhaps especially to the strong in faith to whom the preceding verses were addressed. Compare

also 14, 1. "To the honor of God": as explained in vv. 8 and 9.

V. 8. "For I mean (this)," namely, by the last clause of the preceding verse (comp. 1 Cor. 1, 12; Gal. 4, 1; 5, 16). From what follows we can see that in the main the weak and the strong were identical with the Jewish and the heathen Christians, respectively, as could be expected. *Διάκονον γεγ. περ.*: emphatic to show the God-given dignity of the Old Testament people of the covenant. *Διάκονον* has the main stress: one who served them and ministered unto them (not *δοῦλον*: bond-servant; for Christ was at the same time their Lord who out of grace served them). "Circumcision": abstract for concrete; without the article to emphasize the quality: circumcised people who by circumcision were in the covenant with God. "For the truth of God": in order to manifest and prove it; explained by the next clause. Comp. 2. Cor. 1, 20. *Τῶν πατέρων*: gen. obj.: given to the fathers.

V. 9. With the heathen it was different: *δέ*. Whilst God was bound by His truthfulness to fulfill the promises given Israel, what He did for the heathen was sheer mercy; though it also was nothing but mercy that prompted Him to make those promises in the first place. "For, on account of, mercy": emphatic, in opposition to "for the truth of God." The two *ὑπέρ* have not the same meaning, because of the different connection in which they stand. As to the relation of Jews and Gentiles respecting the promises and the Gospel comp. 1, 16; 11, 17 sqq.; Acts 13, 46. "Therefore": belongs to the citation and hence need not be interpreted. In the citation the subject "I" is David, in the New

Testament fulfilment no definite person is meant: that God is praised also among the heathen is emphasized.

V. 10. Λέγει: scil. ἡ γραφή, to be supplied from γέγραπται. A literal citation of the Septuagint version which departs from the Hebrew original, without, however, materially changing the sense, the original meaning, "Rejoice, nations, or heathen, (being) His people," and thus still more clearly predicting the conversion of the Gentiles, in the form of a commandment.

V. 11. Likewise a citation of the Septuagint version. Αἰνέω and ἐπαινέω differ as the German *loben* and *beloben*, the second being the intensified form. The "peoples" (λαοί) of course include the "Gentiles" (ἔθνη).

V. 12. Again a literal citation of the Septuagint deviating from the original but not changing the main idea. "The root": ἡ ρίζα = שֹׁרֶשׁ: here the shoot growing up from the root. Christ, being the descendant of David and Jesse, can be called the latter's root or shoot, like His royal ancestor and type, David. The καί before ὁ ἀνιστάμενος is explanatory = namely Ἐπ' αὐτῷ: upon Him their hope will rest, be based. The omission of the article before ἔθνη here as before, in vv. 9 and 10, emphasizes the quality: men that are heathen, not Israelites by descent.

V. 13. Δέ again marks the transition to a prayerful wish (comp. v. 5), which concludes the section beginning with 14, 1. Here, as in v. 5, the wish is linked to the last clause of the preceding verse but turned in a somewhat peculiar direction. "With all joy" = with the greatest possible joy. That spiritual joy and peace are meant follows from their being founded in faith; hence peace between brethren is not here referred to directly. "The hope" is the Christian hope of salvation.

#### **IV. CONCLUSION: 15, 14-16, 27.**

##### **a. The Apostle Justifies His Writing: 15, 14-21.**

###### **SUMMARY EXPLANATION.**

From what the Apostle knows concerning the Christians at Rome, without being dependent on the corresponding testimony of others, he is convinced that they do not need the teaching of anybody, having a full measure of excellent qualities and being especially endowed with all the necessary knowledge in matters spiritual, so that they are able also to give to one another the needed admonition (14). Still he has written to them in part more boldly than perhaps would be expected under such circumstances, very earnestly and solemnly exhorting and admonishing them (e. g., 6, 12 sqq.; 11, 17 sqq.; 12, 3; 13, 3 sqq.; 14, 3 sqq.); but this he has done simply as one who would remind them of what they already know, something a Christian because of the weakness of his flesh always stands in need of. And what gave him a special right to do this was his office of an Apostle (15; comp. 1, 5 sq.; 12, 3), by virtue of which he was a (public priest) minister of Christ for the heathen in particular, it being his duty to administer and preach the Gospel of God in a priestly way, namely, so that the heathen might become an offering to God that was acceptable to Him, being sanctified by the Holy Ghost who wrought in them faith and love (16). Hence the Apostle can justly glory, but only in his communion with Christ Jesus whose servant

he is, and in his relation to God whose Gospel he preaches (17). For he would never dare to speak of anything as his work that Christ had not actually done through him for the sake of making heathen obedient to the Gospel whether it be by word or deed (18), the latter in the power granted by God to perform even signs and miracles, the former in the power of the Holy Spirit speaking through him (comp. Matt. 10, 20), thus enabling him fully to preach the joyous tidings of Christ our Savior, beginning at Jerusalem, the Old Testament city of God, and gradually widening the circle of his activity until he reached the western shores of Greece (19). But in doing this he always made it a point of honor to preach the Gospel at such places only where the Redeemer of the world was still unknown, since it was not the office of an Apostle to continue the mission work begun by another, but rather to lay the first foundation himself (20; comp. 1 Cor. 3, 10): for the Apostles were to fulfill the prophecy of old, that the glorious message of the Gospel should be brought to them that had not yet heard of it, in order that also they might come to believe and understand it (21; comp. Isa. 52, 15).

NOTES: 15, 14-21.

V. 14. Δέ leads over to a new section, as distinct from the previous one of practical admonitions. "My brethren": comp. 10, 1. Here an expression of Paul's love for them. "Also I myself": αὐτός has the main emphasis, denying the necessity of depending on the good opinion held by others, the existence of which is indicated by καί. "Goodness": excellent qualities in general. The two following clauses mention something

special, the second stating something dependent on the first.

V. 15. "In part": a modification of the preceding expression. To the explanation of the latter as given above may be added that the Roman congregation was not founded by Paul, which fact also might have been supposed to cause him to write more mildly. "As reminding you": as one would do who wanted to remind you.

V. 16. *Εἰς τὸ εἶναι*: "so that I should be": the purpose of the grace given him. *Ἱερουργοῦντα* κτλ. explains more fully *λειτουργόν* X. Ἰ.: administering as a priest the Gospel. "The offering of the Gentiles": the Gentiles themselves are the offering (explanatory genitive). "Sanctified in the Holy Ghost": made holy, dedicated to God and His service in the communion of the Holy Ghost (*πνεύμ.* ἁγ. without the article because a proper noun).

V. 17. *Ὅν*: in consequence of this calling. *Ἐχω*: emphatic: I have it, am not without, need not arrogate it, can use it with a good conscience. *Καύχησιν*: (act of) glorying; not cause of glorying (*καύχημα*), comp. 1 Cor. 15, 31. *Τὴν καύχ.*: that which is justified by the fulfilment of my high office. *Τὰ πρὸς τ. θ.*: with respect to that which refers to God: in my relation to God (comp. Heb. 2, 17; 5, 1).

V. 18. *Γάρ* proves that Paul does not arrogate to himself any improper glorying, as intimated in v. 17; *ὧν* = *τούτων* ᾶ; *κατειργάσατο* is emphatic; actual accomplishments are opposed to mere talking and planning. "Unto the obedience of heathen": comp. 1, 5 (*ὑπακοήν* without the article because, besides being an abstract noun, governed by a preposition and followed



by a genitive). Λόγῳ καὶ ἔργῳ belongs to κατεργάσατο (comp. Luke 24, 19; Acts 7, 22; 2 Cor. 10, 11).

V. 19. "In the power of signs and wonders" refers to "deed"; "in the power of the Holy Spirit" to "word" (chiastic position). Still the latter clause could be regarded as modifying the former, stating the power that made possible the working of signs and wonders; but the repetition of ἐν δυνάμει favors the former interpretation, which is also the usual one (comp. 1 Cor. 2, 4. 5). Σημεῖα and τέρατα denote the same thing: the latter pointing to the extraordinary feature causing astonishment and wondering, the former to the higher significance as a symbol and proof of something heavenly and divine. Τέρατα never stands without σημεῖα, but the latter occurs by itself including the former. Sometimes δυνάμεις is added (in the same case) denoting the divine power necessary for the performance of miracles (comp. Acts 2, 22; 2 Cor. 12, 12; — Acts 8, 13). "So that I have been able to fulfil, complete, fully preach, the Gospel" (comp. Col. 1, 25): ὥστε with the infinitive denoting the possibility, or also necessity, of an act or event that may, or may not, have taken place. "From Jerusalem and round about unto Illyricum" has the emphasis pointing out the great extent of a missionary activity that now has been completed. When he preached in Illyricum, we do not know.

V. 20. Shows in what spirit Paul performed the duties of his office; δέ leads over to this. "But in this way loving honor" = making this a point of honor, "to preach the Gospel not wherever Christ had been named": the unusual place of the negation makes the statement stronger.

V. 21. "But (making it a point of honor to act) as it had been written." A literal citation after the Septuagint. "To whom no announcement was made concerning Him (they) will see," namely, what has occurred, the salvation that has been achieved by Him; "and who have not heard" concerning it, they "will understand."

**b. The Apostle Expresses his Hope to Come to them: 15, 22-33.**

SUMMARY EXPLANATION.

The fact that the Apostle had been occupied with the duties of his office in the territory mentioned above (v. 19), had also been mostly the cause that prevented him from paying the Christians at Rome a visit (22). But now having planted the Church in the principal places of that region, so that the work could be continued by others (comp. 20), and having had for many years the desire to come to them (23), he expected to see this desire fulfilled as soon as he could undertake the contemplated journey to Spain; for he hopes on his way thither to see them and to be escorted to his new field of labor by a delegation from their midst (comp. Acts 15, 3; 1 Cor. 16, 6; 2 Cor. 1, 16), after he had first been recreated by their communion at least to some extent, since the duties of his office did not permit him to stay long at a place where the Gospel was already preached (24). But for the present he is on his way to Jerusalem, in the service of the Christians there (25). For the Christian congregations in Macedonia and Greece had been pleased to make up some collection and thus to show their sympathy and brotherly communion with those Christians at Jerusa-

lem that were in want (26). This had been their pleasure, and the example they hereby set was commendable. Correctly viewed, they had only done their duty, since they, as heathens by descent, had been made partakers of the gifts of the Holy Spirit, faith, love, and hope, that were in the first place promised and given to the Christians out of Israel, and thus were bound to show their gratitude by ministering to their wants in matters pertaining to the frail body (27). This duty in the matter, namely, to make the Christians at Jerusalem sure of the support granted them by delivering the result of the collection safely into their hands, the Apostle of course had first to attend to; but after that he expected to enter upon his journey to Spain, and to go by way of Rome, so as to see his fellow-Christians there (28). And he was confident of coming to them not empty-handed, but rather with the fulness of the blessings procured by Christ and laid down in the Gospel (29; comp. I, 11).

And now he prays them earnestly, appealing to their common Lord and Savior Jesus Christ and to the mutual love wrought by the Holy Spirit, to come to his aid in the dangers that he sees in his path, by interceding for him with God (30), that on the one hand he may be delivered from the hatred and violence of the unbelieving Jews in Palestine, who regarded him as the mortal enemy of their people and religion; and that on the other hand the Jewish Christians at Jerusalem, who could be expected to be prejudiced against the Apostle of the Gentiles and the unflinching champion of freedom from the Law, may be pleased with the service that he is doing them in bringing that collection (31); so that his coming to the brethren at Rome may be a

joyful one, and he, if this be in accordance with the good and glorious will of God, may be recreated together with them in their mutual communion (32). And in view of all the strife and affliction that he sees looming up in the distance like a dark cloud, he prays that the God who is the author of true peace and happiness which the world can neither give nor take (John 14, 27), may be and abide with them all (33).

## NOTES: 15, 22-33.

V. 22. "Wherefore also": καί connects the hindrance with the activity, the latter being the cause of the former (διό). "I was being hindered": ἐνεκοπτόμην, imperfect, denoting duration. Τὰ πολλά: in the majority of cases = mostly, as a rule; there were also other hindrances. Τοῦ ἐλθεῖν: genitive of separation dependent on the verb of hindering.

V. 23. Μηκέτι: "no longer," contrary to the expectation that some might harbor (the *subjective* negation warding off the idea). Τόπον: room, opportunity, occasion (comp. 12, 19): his work as an Apostle had been done there, and hence that was no more the place for him. Τοῦ ἐλθεῖν is dependent on ἐπιποθίαν (longing, desire; comp. 1, 11; 2 Cor. 7, 7). "For many years."

V. 24. Ὡς ἄν: "as soon as" (comp. 1 Cor. 11, 34; Phil. 2, 23). After Σπανίαν Paul in his lively manner inserts an explanatory clause which by its length prevents him from completing the main sentence; moreover the former in a manner already contains the idea wanting in the latter (comp. 2, 17 sqq.; 5, 12 sqq.; 1 Tim. 1, 3 sq.—2 Pet. 2, 4 sqq.). Some construe the clause "as soon as I shall go to Spain" with the preceding one and regard νυνὶ δέ in v. 25 as resuming

the *ὡνὶ δέ* in v. 23 (comp. the Revised Version). That would make Paul's wish to visit the Romans dependent, from the very beginning, on his journey to Spain, which does not agree with other statements concerning this visit (comp. 1, 11-13; Acts 19, 21). "Passing through," namely, on my journey, not staying long. *Θεάσασθαι*: "to behold, look upon," with admiration and joy. *Ἐκεῖ* instead of *ἐκεῖσε*, as the English *there* for *thither* (comp. Matt. 2, 22; John 11, 8). "First": before going further on the journey. "In part": not as much as he would desire, but as much as was possible under the circumstances. *Ὑμῶν . . . ἐμπλησθῶ*: "with you" (emphatic), your communion, I desire to be "filled," satisfied, refreshed, comforted (comp. 1, 12).

V. 25. "Serving": already now, collecting and carrying the collection. "The saints": comp. 12, 13. So he had no selfish motives for postponing the journey to Spain and the visit to Rome.

V. 26. *Ἀχατα*: in the New Testament the usual name for Greece, including as a Roman province all of ancient Greece except Thessaly and Epirus. *Κοινωνία*: participation, communion, fellowship; in the New Testament and in ecclesiastical writers also the manifestation and proof of it, hence here contribution, collection. *Τινά*: some; it was not prescribed how great it was to be. "For the poor of the saints at Jerusalem": they were not all so poor that they needed support (*πτωχός*: poor = reduced to beggary, whilst *πένης* implies simply the necessity of working for one's living, living from hand to mouth).

V. 27. "For they were pleased," thought it good: a repetition for the sake of emphasis and commendation, and also of adding something. "The heathen": to that

class the Christians in Macedonia and Achaia belonged. Ὅφείλουσιν is an apt reference to ὀφειλέται: as debtors they are in debt, owe it. Λειτουργῆσαι: it was a service rendered the public, i. e., the Christian community (comp. 13, 6; 2 Cor. 9, 12; 1 Cor. 12, 26). Comp. 1 Cor. 9, 11.

V. 28. Οὖν: that had to be done first. "This fruit," of collecting, is "sealed" unto the Christians at Jerusalem by delivering it to them; then it is secured, confirmed, and ratified as now their possession (comp. John 3, 33). Ἀπελεύσομαι: "shall go away," depart, begin a journey. Δι' ὑμῶν: "through you," passing through your city and seeing you.

V. 29. "In the fulness": in possession of it, provided, supplied with it (comp. 1 Cor. 4, 21). Ἐρχόμενος . . . ἐλεύσομαι: "in coming I shall come," my coming will be such a one (comp. 1 Cor. 2, 1; — Phil. 2, 2).

V. 30. "Brethren": comp. 10, 1. "Through our Lord Jesus Christ, etc.": Jesus Christ and the love wrought by the Spirit are the means, the motives, that Paul uses to induce them to do what he asks (διὰ c. gen., not acc., comp. 12, 1). "Love of the Spirit": genitive of cause or authorship (comp. Gal. 5, 22). Συναγωνίσασθαι: "to strive, contend, fight, struggle together" (μοι: with me) = to aid and support me in my struggles. Fervent prayer is a struggle of the heart against dangers and troubles that threaten. "For me with God": attribute to "prayers."

V. 31. Ἀπὸ τῶν ἀπειθούντων: "away from the disobedient" = from those that refuse the obedience of faith (comp. 11, 30 sq.; John 3, 36; Acts 6, 7). Διακονία = δωροφορία (a variant reading): the service here consisted

in the bringing of a gift; *eis*. Ἱερουσαλήμ: intended for Jerusalem. "Saints": comp. v. 25 sq.

V. 32. Ἰνα: the purpose of v. 31, hence subordinate to the ἵνα there (comp. Gal. 4, 5). "In joy": he came to Rome as a prisoner, contrary to his expectations, still happy to see the brethren there and preach the Gospel also at the capital of the world. Συναναπαύσωμαι ὑμῖν: "may find rest, or refreshment, together with you" (comp. 1, 12).

V. 33. Compare, as to the addition of a wish befitting the preceding exposition, vv. 5 and 13; as to the expression "God of peace," 1 Cor. 14, 33; 2 Cor. 13, 11; Phil. 4, 9; 1 Thess. 5, 23. The verbal form εἴη or ἔστω is to be supplied.

### c. Commendation of Phoebe: 16, 1.2.

#### SUMMARY EXPLANATION.

Their common Christian sister whom Paul commends to his readers has from olden times been regarded as the bearer of this letter. She is the first deaconess of whom we read, her office being to care for the poor, sick, and strangers in the congregation, especially those of her own sex (comp. Acts 6, 1 sqq.). In this capacity she served the Church at Cenchreæ, the eastern harbor of Corinth (1). The Romans were to receive and treat her as a Christian ought to be received and treated by fellow-Christians, and to assist her in every way in the business, perhaps legal, that she had at Rome, then the capital of the world; and this they were to do not only because she was a fellow-Christian and a deaconess in general, but also because in her position she had proved herself the



friendly helper of many, and also of Paul himself; perhaps nursing him once when sick (2).

## NOTES: 16, 1. 2.

V. 1. *Συνίστημι*: "place or bring together," introduce, commend, recommend. Two reasons are here given for recommending her: first, her being a fellow-Christian of both Paul and the Romans, secondly, her being a deaconess; the latter is emphasized by the participle, *οὔσαν*: being, as she is. *Διάκονος*: here feminine; the expression *διακόνισσα* is of later origin, being coined as a technical term to denote just this class of female servants or helpers.

V. 2. *Ἵνα*: in order that; the purpose of the recommendation is stated. *Ἐν κυρίῳ*: the reception is to be not simply one of common politeness or kindness, but rather one that has its cause and motive in both parties' intimate communion with Christ, in whom every Christian as such lives, moves, and has his being. *Ἀξίως τ. ἀ.*: in a manner worthy of the saints = as Christians ought to receive their fellow-Christians. "Saints": comp. 12, 13. *Παραστῆτε*: stand by her. *Ἐν ᾧ . . . πράγματι* = *ἐν τῷ πράγματι ἐν ᾧ*: in the business in which soever (*ᾧ*) = in whatever business, she may have need of you; this expression is made emphatic by being divided. *Καὶ γὰρ αὐτή*: "for also she (herself)." *Προστάτις*: one who stands before and protects: a female defender, guardian, helper; a more honorable, official term than *παραστάτις*. *Ἐγένηθη*: has proved herself. *Καί*: and also (of me myself).

**d. Greetings sent by Paul himself: 16, 3-16.**

## SUMMARY EXPLANATION.

The many greetings Paul sends to Rome, a city where he never had been, show the vivid intercourse that took place between the capital and the different parts of the empire, as also the interest the Apostle took in the congregation at Rome and its individual members. First of all he sends his greetings to his old Christian fellow-workers, Priscilla and Aquila (3), both of whom in their love for him and his work had gone so far as even, on some occasion not known to us, to offer their lives for his, and to whom consequently not only Paul himself felt under great obligations but all the churches of heathen Christians whose special Apostle Paul was (4). Together with them those Christians are greeted that were wont to assemble in their house for worship. Of the others that are greeted Epænetus was the first heathen that in western Asia Minor came to believe in Christ (5). Mary, according to her name a Jewish Christian, had at some former time of need greatly exerted herself in the service of the Romans (6). Andronicus and Junias, or perhaps Junia, a woman, were either Paul's relatives in the stricter sense, or Jews by descent (comp. 9, 3), who at some time had been imprisoned together with him; moreover, they were highly esteemed even by the Apostles and had been converted to Christ before Paul (7). Ampliatus was a beloved fellow-Christian (8); Urbanus, a Christian fellow-worker of Paul and his readers, carrying on, perhaps, missionary work at Rome; Stachys, a beloved friend (9). Apelles was a specially tried and approved Christian. Those that were of the household of Aristobulus no

doubt were servants or slaves that had become believers in Christ (10). The same holds good with regard to those Christians that belonged to the household of Narcissus (11). The three women mentioned next were perhaps deaconesses, the first and second still then exerting themselves in the service of the Lord and His Church, whilst the third had done so in a special sense in the past (12). Rufus, the eminent Christian, is considered to be one of the two sons of Simon the Cyrenian who carried the cross for Jesus (comp. Mark 15, 21); his mother must at some time have shown Paul special kindness (13). The two groups mentioned then probably were Christians that used to assemble together for worship in a private house (14 sq.; comp. 5). After these greetings by name had been read as a manifestation of Christian fellowship and brotherly love, the readers in a general mutual greeting were to express this same fellowship and love among themselves by the sign customary with the lively orientals, especially the Jews, the kiss, which here is called holy because it was intended to express holy, Christian love and communion. Lastly Paul sends greetings from all the Christian churches, all those who knew of his writing to Rome having asked him to do so, whilst the others rightly could be supposed to be of the same mind (16).

#### NOTES: 16, 3-16.

V. 3. Ἀσπάζομαι: to draw to oneself, embrace, salute, greet. Ἠρίσκα: an abbreviation for Ἠρίσκιλλα. Also here, as in 2 Tim. 4, 19, the tried Christian couple, Priscilla and Aquila, are greeted first. "Since Paul at Corinth had lodged with them they changed and chose their dwelling-place so as to assist him in his calling, as they

had also gathered a house-congregation around themselves at Ephesus and later at Rome" (*v. Hofmann*). Comp. Acts 18, 2. 18 sq. 26; 1 Cor. 16, 19. What had brought them back to Rome we do not know; perhaps *v. Hofmann* is right in supposing that being initiated in the plans of Paul they had preceded him to Rome to prepare him a lodging there as formerly at Ephesus. Here, as in 2 Tim. 4, 19 and Acts 18, 18. 26, the wife is mentioned first, probably because she was the more gifted and energetic; the only real exception to this order is 1 Cor. 16, 19, since in Acts 18, 2 it is a matter of course that the husband is given the first place. "My fellow-workers in Christ Jesus": they worked together not simply in tent-making (Acts 18, 3) but also in that work that is done in life-communion with Christ and for His cause, i. e., they were Christian co-laborers, working for the spreading of the Gospel and kingdom of Christ. "Christ Jesus": the Messiah that has come in Jesus of Nazareth.

V. 4. *Οἷτινες*: "such persons as" = since they — a special reason why they are given such prominence. "For my life (or, soul) laid down their own necks," namely, under the executioner's ax. Whether this is to be taken literally, that is, as speaking of a time when they actually offered to give their life for Paul's but somehow were delivered, or figuratively, as referring to some other act of extreme self-devotion and self-sacrifice, we do not know; as a rule the latter alternative is accepted by commentators. That a certain, definite act is meant, and not the general attitude, seems to be clear from the use of the aorist (*ὑπέθηκαν*), not the imperfect or the present tense. The readers of this Epistle doubt-

less knew what was meant. To "all of the churches of the Gentiles" also the Roman congregations belonged.

V. 5. "And the church in their house": in larger congregations, scattered perhaps over an extensive territory, it was natural that portions of it would also gather in a convenient place near them, as a rule the house of a prominent member, so as to be able to make a more frequent use of the means of grace, perhaps every evening. This, of course, did not interfere with the services of the congregation at large, was nothing separatistic. Comp. 1 Cor. 16, 19; Col. 4, 15; Philemon 2. The supposition of *v. Hofmann* that all the persons mentioned after this up to v. 13 were members of that house-congregation is rendered improbable by the continual repetition of the expression "salute" which would seem to indicate that the persons introduced by it were distinct from that house-congregation. Of all the persons mentioned up to v. 15 we know nothing definite, except what is stated here, with the possible exception of Rufus in v. 13. Patristic legends made most of them bishops and martyrs, and in one of them the majority is stated to have belonged to the seventy disciples (Luke 10, 1). Ἀπαρχή: first-fruit sacrificed to God; here used figuratively of the one first converted. Asia is here the Roman province of Asia, including the western provinces of Asia Minor, bordering on the sea (comp. Acts 2, 9; 6, 9). Since this was a heathen country, Epænetus beyond doubt was a Gentile Christian. Εἰς Χριστόν: with regard to Christ, as far as relation to Christ, embracing Christianity, is concerned.

V. 6. Ὅτις κτλ.: who is such a person as = because she has toiled much with reference to you, or, for you.

V. 7. Ἰουνίαν: the accusative of Ἰουνία, which would be a feminine noun; the true reading may however be Ἰουνιᾶν, from -ᾱς, a masculine noun. If the former is the case the woman may be the wife or sister of Andronicus; but the latter assumption seems better to fit the description that follows. Συγγενεῖς here probably means relatives in the usual sense, since also Priscilla and Aquila, Mary, and no doubt some others mentioned here, besides Herodion (v. 11; comp. v. 21), were Jews by descent, and no reason could be given why only in this case that should be emphasized. Οἵτινες: comp. vv. 4 and 6. Ἐπίσημοι: persons of note, distinguished, highly respected. "Among the Apostles": this may grammatically mean "belonging to the class of Apostles"; but this appellation given to such men would be used in so wide a sense as nowhere else in the New Testament, and therefore it is better to understand that expression as meaning "by the Apostles": even the Apostles held them in great honor. "Who also": another distinguishing feature. "Have become (= have come to be) in Christ": have come to be in communion with Christ, have become Christians (not Apostles).

V. 8. Ἀμπλίατον: others accentuate -ᾱτον; still others read Ἀμπλιᾶν. "My beloved one in the Lord": whom I love as one who is together with me in intimate communion with Christ, i. e., as my fellow-Christian.

V. 9. "Our fellow-worker": namely, of Paul and the Romans, since Paul, when referring to himself only, in this chapter always uses the singular, "my" (comp. vv. 3, 5, 8, 21). Urbanus may have been a stranger who had come to Rome assisting the Church there in spreading the Gospel and thus also working in the same sphere as Paul. "In Christ": comp. v. 3.

V. 10. "Apelles" certainly was not identical with Paul's well-known colaborer Apollos (Acts 18, 24; 1 Cor. 1, 12; 3, 4 sq.), as some have supposed. He was tried, tested, and approved (*δόκιμος*) in his communion with Christ, or as a Christian. "Those of those of Aristobulus": those that are of the number of those that belong to A. = those Christians that belong to the household of A. The latter either was not himself a Christian or had already died; else he would also have been mentioned, very likely in the first place.

V. 11. "My kinsman," or, relative; comp. v. 7. *Τοὺς ἐκ τῶν κτλ.*: comp. preceding verse. Here the Apostle adds what there is understood, "that are in the Lord" = that are in life-communion with Christ, are Christians. Narcissus by some is supposed to be the influential freedman of emperor Claudius mentioned by Tacitus and Suetonius; but according to a statement of the former it seems he was already dead at this time.

V. 12. Tryphæna and Tryphosa both have names derived from the verb *τρυφάω*, to live in luxury and pleasure. But they were at that time "toiling in the Lord" (part. pres.), showing that their Christian lives did not correspond with their heathen names. Persis is distinguished from the others by being called "the beloved" as well as by the statement that she was such a person (*ἡτις*) as had (in the past) "toiled much in the Lord," that is, in her communion with Christ, in His service and that of His believers.

V. 13. "The elect in the Lord": this cannot here mean what may be predicated of every true Christian, namely, who in communion with Christ is elected unto salvation; for the Apostle here always adds to a name something that distinguishes the bearer and especially



commends him. It must denote one who is distinguished and eminent in his relation to Christ, or, as a Christian. Comp. 1 Pet. 2, 4. "His mother and mine": the mother of Rufus had proved herself a mother also to Paul.

V. 14. Hermas cannot be, as was supposed by Origen already, the author of the celebrated work "Pastor Hermæ," since this evidently was composed in the second century.

V. 15. Julia seems to have been the wife of Philologus. "Saints": comp. 12, 13.

V. 16. *Ἐν* denotes the manner in which the greeting was to be performed. "Holy kiss": one that is distinct from a common one; in 1 Pet. 5, 14 it is called the "kiss of love," or, of appreciation and esteem (*ἀγάπης*).

#### **e. Warning against False Teachers: 16, 17-20.**

##### **SUMMARY EXPLANATION.**

As the Judaistic teachers that tried more or less to turn the Christians away from Christ and His merits to the works of the Law (comp. Acts 15, 1) could be expected to direct their dangerous attention also to the flourishing church at Rome, though they had not as yet made their appearance there, the Apostle in a sort of a supplement earnestly warns his readers to have an eye on these false teachers that were the authors of the well-known dissensions and defections from the faith that the Roman Christians had been taught, and to avoid all communion with them (17). For such men are not serving Christ and His Church, but trying to get means for gratifying their carnal desires and lusts, and to attain this end deceive by their kind and well-set language those that have nothing evil in mind themselves and

therefore do not suspect others of having (18). The Apostle is confident that his readers will heed his admonition, since their obedient submission to the Gospel is of world-wide repute; hence he can rejoice over them whilst others cause him anxiety and sorrow. But he also wants them to remain in this blessed state and condition, and this will be the case only when they prove themselves wise in prizing and holding fast the good they have in their true faith and doctrine, and have nothing whatever to do with the evil that threatens them from those false teachers (19). And they can rest assured that God, the Lover and Author of peace, will stand by them in their struggle against those strife-causing false teachers and Satan, their head and father, and give them a complete victory over this hellish serpent and his pernicious brood in a short time.

Here the Apostle evidently meant to close his letter, adding his usual final wish that the grace of Christ the Savior of mankind, this only source of all true happiness, may be and abide with them (20).

#### NOTES: 16, 17-20.

V. 17. "Brethren": comp. 15, 14. *Σκοπεῖν*: observe carefully, keep the eye on. "The divisions": the well-known ones. *Σκάνδαλα*: "offences," causes of stumbling, temptations to fall away from the true Christian doctrine. *Παρά*: beside, deviating from, contrary to. "You": emphatic; others might not have enjoyed the same privilege. *Ἐκκλίnete*: "turn away from (*ἀπό*)," avoid them, go out of their way (continually; imper. pres.).

V. 18. *Οἱ τοιοῦτοι*: "they that are of such a character." *Ὅν δουλεύουσιν*: "they fail or refuse to serve";

mark the unexpected position of the negation. "But their own belly" they do serve: in their selfishness (ἐαυτῶν, emphatic) they think merely of a luxurious life (comp. Phil. 3, 19). Χρηστολογία refers to the contents, εὐλογία to the form: kindly and plausible language. Τῆς χρηστ. κτλ.: *their*, etc. Ἀκάκων: "guileless," harmless, unsuspecting.

V. 19. Ὑμῶν is emphatic: you do not belong to the simply harmless and unsuspecting who possess the harmlessness of doves but lack the wisdom of serpents (Matt. 10, 16), but rather excel in obedience to the Gospel; hence I am hopeful as to you. "Over you" (emphatic) "therefore I rejoice." "Wise with regard to . . . un-mixed (pure, innocent, guileless) with regard to (εἰς)." "The good" and "the evil" is meant in general, but as including especially what the context here speaks of: true and false doctrines and their results.

V. 20. "Will crush Satan": evidently an allusion to Gen. 3, 15. False teachers are instruments of Satan, serving his purpose, even if unconscious of it (comp. 2 Cor. 11, 13-15). "Under your feet": a brief expression for "having him put under your feet." God will conquer Satan through His Church, giving her the victory over him. Ἡ χάρις κτλ. scil., εἴη, or ἔστω.

For various reasons, especially because they cannot understand how Paul could know so many persons at Rome as he mentions vv. 3-16, and how he could so earnestly in vv. 17-20 warn against errorists not mentioned before, Kühn and others regard 16, 1-20 as not belonging here but being a letter or a part of a letter written to the congregation at Ephesus strayed into this Epistle. This is simply a surmise without any real foundation.

**f. Greetings sent by the Companions of Paul: 16, 21-23.**

SUMMARY EXPLANATION.

When just about to close his letter Paul was asked by his companions and friends at Corinth to send also their greetings to the brethren at Rome. The first one who did so was his faithful disciple and assistant missionary Timothy; then followed three relatives of Paul, or Jewish Christians (21). Tertius, to judge from his name a Roman by descent like Gaius and Quartus, to whom Paul according to his custom had dictated the letter (comp. 1 Cor. 16, 21; Gal. 6. 11; Col. 4, 18; 2 Thess. 3, 17), of course sent his Christian greeting in his own name (22). Gaius, perhaps the same that is mentioned in 1 Cor. 1, 14, was the Christian at Corinth with whom Paul staid during his second sojourn in that city, as he had done with Aquila and Priscilla during his first (Acts 18, 1 sqq.); but his hospitality extended to all Christians. Erastus, the treasurer of the rich city, is a proof that already in those first times the Christians counted among their number some men of high standing in the community (23).

NOTES: 16, 21-23.

V. 21. "My fellow-worker": comp. v. 3. "My kinsmen": comp. v. 7.

V. 22. "In the Lord": to be construed with "salute" — the greeting of a Christian to Christians (comp. v. 2).

V. 23. *Εκκλησίας Kühn* takes as meaning the congregation that would come to see Paul during his stay at Corinth. Erastus, perhaps, because of his office men-

tioned here, can scarcely be identical with the traveling assistant of Paul mentioned in Acts 19, 22 and 2 Tim. 4, 20. Some suppose that he had resigned his secular office to accompany the Apostle; but the name Erastus was very common. "The brother": fellow-Christian; the Apostle had nothing especial to say about him. If he had been the brother of Gaius, *αὐτοῦ* would have been added to *ἀδελφός*.

V. 24. This verse is merely a repetition of the benediction in v. 20, omitted in the best manuscripts and in all critical editions.

### **g. Concluding Doxology: 16, 25-27.**

#### **SUMMARY EXPLANATION.**

The Apostle in the last three verses sums up the main thoughts of the Epistle in the form of a sublime doxology, declaring that never-ending glory and praise should be given through Jesus Christ, through whom alone anything we do can be acceptable to God, to Him who is able also to establish in true faith those that have become Christians, so that they can endure to the end and thus be saved (comp. Matt. 10, 22). But this He will do only in accordance with, and by, the Gospel preached by Paul and his fellow-Apostles, which is nothing else but the glorious tidings of Jesus Christ, the Savior of mankind. And this preaching again takes place in accordance with the revelation of the divine counsel of salvation that was kept silent through all the centuries bordering on eternity (25), but now, at the time of the New Testament, is manifested and made known through the explanation of the prophetic writings of the Old Testament, in obedience to the commandment of God

given to the Apostles (comp. Titus 1, 3; Matt. 28, 19 sq.), so that the eternal will of God is now fully revealed. And this is now done in order to make all nations obedient to God and His Christ in faith (26). Thus God is recognized as alone wise, since only He could find such an admirable, all-sufficient plan of salvation for us poor sinners. Yea, praise and glory be to Him forevermore! Amen (27).

## NOTES: 16, 25-27.

V. 25. *Στηρίξαι*: "to make firm and constant." *Κατά*: manner and norm. *Καὶ τὸ κήρυγμα*: appositional explanation of "my Gospel"; comp. 2, 16; 2 Tim. 2, 8. *Ἰησοῦ* X.: the objective genitive; according to others the subjective: Christ is Himself the real preacher, the Apostle only His servant and instrument. *Κατά ἀποκάλυψιν*: norm and manner of the preaching, hence not coordinate with the first *κατά*, but subordinate to it; others take the opposite view, making also the second *κατά* dependent on *στηρίξαι*. *Μυστήριον*: comp. 11, 25. It is without the article here because in the first place to be taken in the general sense of "a mystery" which then is defined by the following participles. *Ἀποκάλυψιν* can be definite without the article because dependent on a preposition and modified by a genitive. "In times eternal" (dative of time): a popular expression for primeval, pristine times.

V. 26 sq. *Φανερωθέντος*: comp. Col. 1, 26. *Διὰ τε γραφῶν κτλ.*: intimately connected with the preceding clause (τέ), the *φανερωθῆναι* taking place in this way that the prophetic writings were used as the basis, proof, and confirmation of the Gospel preaching. This was done in the first place by Jesus Himself (e. g., Luke 24, 27. 44; John 5, 39), and then continued by His disciples

(e. g., Acts 2, 16 sqq.; Rom. 1, 17). "The eternal God": the God who in eternity already had resolved to save man and made the plan of salvation. "Unto obedience of faith": to cause submission to faith as the divinely-appointed norm of salvation (comp. 1, 5; Acts 6, 7). "Unto all the nations": no man and no class of men expected. Such the redemptive counsel of the God that loved the world (John 3, 16) had to be (comp. Gen. 12, 3; 18, 18). "Through Jesus Christ": logically to be connected with "to whom be the glory," not with "the only wise God" = who through the whole redemptive work of Christ has proven Himself the only wise God, since this would be an unnatural connection. The relative  $\phi$ , to be referred to  $\theta\epsilon\phi$ , is grammatically superfluous but best attested; it takes up the dative  $\tau\phi\ \delta\upsilon\nu\alpha\mu\acute{\epsilon}\nu\omega$  at the beginning of the sentence (v. 25). If omitted the sentence, though somewhat involved, is complete and clear. Some suppose that Paul, instead of completing the sentence, put in the relative clause, and since this really contains what was still lacking, could not add anything. The verbal form  $\epsilon\acute{\iota}\eta$  or  $\epsilon\acute{\iota}\sigma\tau\omega$  is also here to be supplied (comp. v. 20). "Unto the eternities of the eternities": unto all eternity — the strongest expression possible.

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